

## China announces new birth control incentives

by Kenneth Low

Mr. Low is a correspondent with Gemini News Service in Hong Kong.

Sweeping new administrative measures are being taken in China to dissuade people from exceeding the official average of two children per family — a norm which has been regularly disregarded in recent years.

With a population thought to be already around 1 billion, and an annual increase rate of perhaps 15 million, China is badly in need of new birth-control schemes. Without a reduction in the rate of population increase, the country's agriculture will be unable to keep up with the growing demands for food, and there will not be enough jobs for school-leavers.

The southern province of Kwangtung (Guangdong in the new official spelling), which adjoins the British colony of Hongkong, has recently admitted considerable shortcomings in its birth control work, and has introduced a whole range of new incentives to married couples who resist the temptation to have more than two children. It is believed that similar measures are being taken in other provinces.

Financial rewards and penalties figure prominently in the new scheme. Couples who have had one child and have "taken effective steps to ensure that they will not have another" (e.g. sterilization), may send their offspring

free to a nursery. Later they will be exempted from payment of school charges for such things as meals and textbooks (education in China is not totally free as is commonly believed).

The one-child family will also enjoy free medical treatment for that child, whereas other families usually have to contribute small sums to medical insurance schemes, and may have to pay for prescribed drugs. The factories or other work-units will shoulder the burden for single children.

Preference in allocation of housing will also be given to couples who show restraint and bear only two children, or who follow the official policy of late marriage (mid-twenties for a woman, late twenties for a man). And in an ingenious twist, couples who have only one child will be given accommodation normally earmarked for people with two, so that the three-person family will enjoy more living space.

The existence of sexual prejudice is recognized by the stipulation that assistance in finding jobs for grown-up children should be given either to those with no brothers and sisters, or to girls who have only one sister and no brothers. Otherwise, parents who have already had two girls may be tempted to go on "trying" for a son.

Similarly, a girl with no brothers may stand in for her father at his place of work when he reaches retirement age or moves to another job, if she is suitably qualified. And parents of households where there are only two

daughters and no sons can benefit from medical treatment paid by the organizations where their daughter or, as the case may be, their son-in-law works.

Another set of incentives is provided ready-made by the system of sending young people born in the cities down to the countryside to work on farms when their schooling is over.

In future, urban residents with only two children will not have to send either of them to the countryside — a very important consideration for both parents and children.

The down-to-the-countryside program — an important feature of the Cultural Revolution policies which dominated China from 1966 until recently — caused great dissatisfaction, and is now being phased out. However some youths may still be assigned to work on communes if there are no suitable jobs for them in the cities, and those from larger families will pay the price of their parents' failure to exercise birth control.

This particular incentive will also work in reverse, with young people already in the countryside being given preference for early return to the cities if they come from small families.

Similarly, peasants born on the communes will be given first consideration for assignment to jobs in the cities if their parents have shown restraint. And single children of peasants will be allotted grain rations equivalent to those of an adult, so that

their parents will effectively be paid with rice not to have more children.

In order to change old habits of thought, which consider boys more desirable offspring than girls, efforts will be made to implement "equal pay for equal work". At present, female commune labourers are likely to receive less pay because their output capacity is rated lower than that of men.

In a reversal of past policy, which encouraged the slow dissolution of family units in the interests of communal living, it is now laid down that all children, whether male or female, have a duty to look after their parents in old age, and their right to inherit the parents' property is reaffirmed.

A girl who is an only child will be encouraged to marry and persuade her husband to live in the household of the parents, who might otherwise have a hard time making ends meet.

Freedom of movement from one village to another will also be implemented, so that if necessary elderly peasants can move in with their married daughters, and have their livelihood guaranteed that way.

Couples with more than two children will be ineligible for financial subsidies.

It has been recognized, however, that conditions in different localities vary, and that the local authorities should have a free hand to adjust or supplement these new regulations as they see fit, provided the overall goal of lowering the birth rate is pursued.

## Focus

### Report recommends active euthanasia for grossly defective newborns

The Anglican church's report on death and dying which sparked nationwide controversy last year has been brought back to National Executive Council in expanded form.

The controversial recommendation for active euthanasia of grossly defective newborns remains, but the task force responsible for the report has clarified what it means by this.

The report was widely criticized when it was first released because of its vague wording. Many people reading the section on defective newborns believed the church was recommending mercy-killing for all retarded or deformed babies. General Synod asked its authors to rewrite the document. Publication is expected next summer.

The section dealing with newborns with "gross and uncorrectable defects" examines a number of physical and mental disabilities found in infants.

It notes that retarded babies are to be considered persons, although they may lack full potential for development, and although a number have additional abnormalities which, if uncorrected, could lead to death.

The report says categorically that the necessary surgical aid must be given, to allow such children to continue life.

The newborns with the most severe

and uncorrectable defects are those where the brain has completely failed to develop.

"While the decision not to preserve life would likely be generally accepted, the means of attaining the end are inhumane and unmerciful. It must occur to us that active euthanasia would be more compassionate," the report points out.

Once in every 3,000 to 5,000 births, a newborn is found to have multiple physical defects and profound mental retardation. Most die in infancy, and survival beyond one year is exceptional. In such cases, as with newborns without brains, attempts to prolong life are inappropriate, the report says.

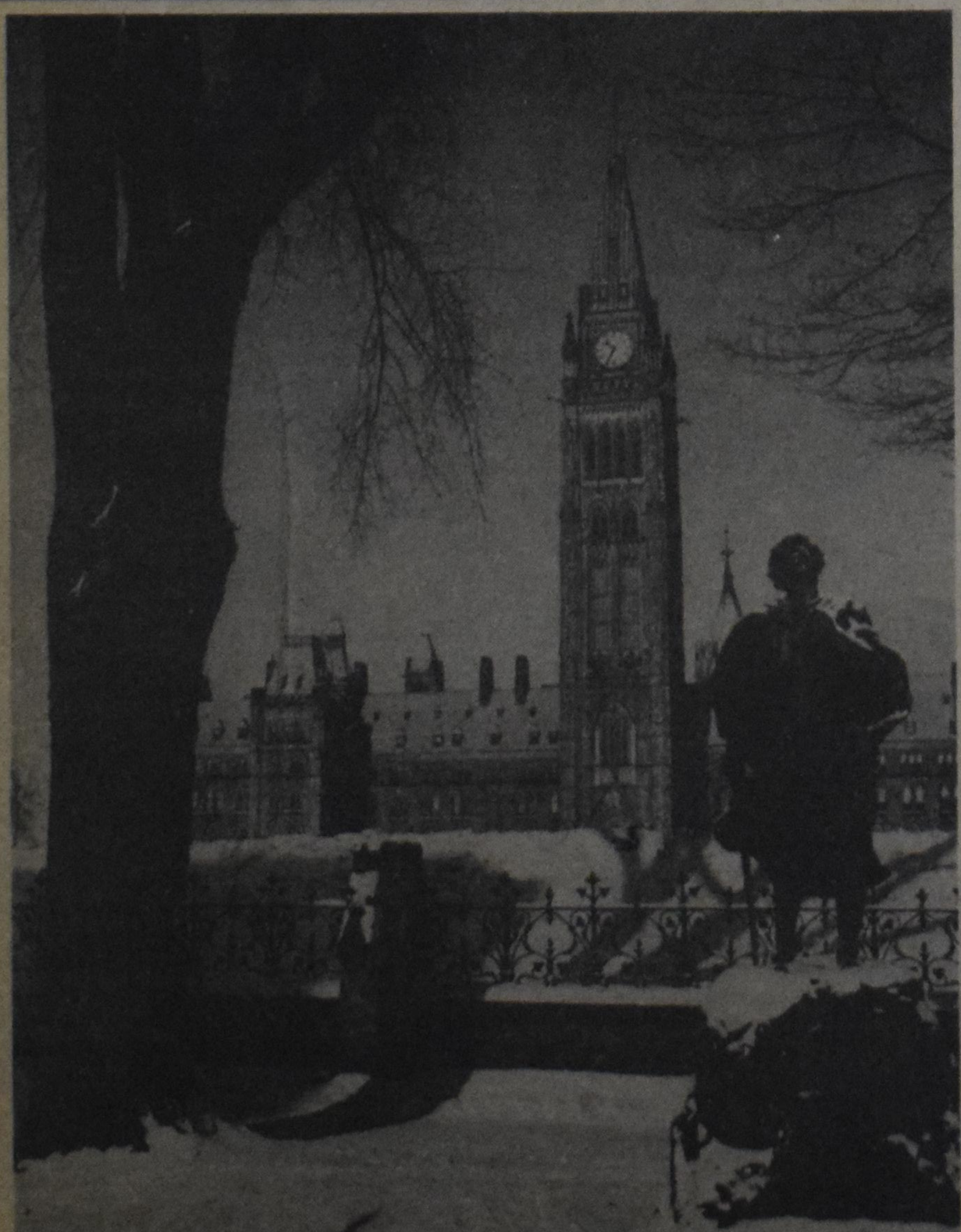
Some areas are not completely black and white, and parents and doctors must make decisions which have moral, ethical and medical implications.

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### Next Week:

Parcels for seamen



Parliament Buildings, Ottawa, Ont.



# Viewpoint

## Will your church be around in 20 years?

by Keith Knight

What do those men talk about behind that consistory room door? Do they wring their hands with glee as they discuss the latest gossip about church members? Do they spend their time discussing church issues like women in office?

Consistories generally deal with predictable agendas, looking at discipline, home visits, ecclesiastical matters. But one thing that seldom, if ever, makes their agenda is that of church planning. I don't mean "planning" in the sense of building a new church next year because the one you are in now is too cramped.

Churches might look two or three years ahead ... but little beyond that. Why? Let me ask this question: How long does a minister usually stay in a local congregation? Five years? Seven if they're compatible?

Businessmen plan their future. They have 10 and 20-year forecasts for their businesses. They like to project what it will be like for their business in 20 years. And that is healthy. It is not that they don't trust the Lord to guide them and lead them in their businesses, but the Lord has also given us the freedom to plan our lives.

Why not plan our churches as well? Why not look at our church's ministry for the next 10 or 20 years? Why not look now at what our church will be like after our present minister has accepted his next call?

Does your church have goals or aims in terms of church size or evangelism outreach, or does it plod along from week to week, emphasizing the immediate need for spiritual food?

Very little church planning is done simply because ministers do not often see the local church in terms of a 20-year plan. Each minister is different. We have come to realize that all

too often in our churches. Each minister has a profound influence on the congregation's outlook, attitude, and approach towards say evangelism.

But if a consistory ... or a special congregational committee for that matter ... worked out a 20-year plan for community outreach or for internal growth, then a newly called minister could look at the church's plan in considering a call. If a church chooses to emphasize a ministry to the poor within the inner city, for example, then it can work out a framework for the next 10 or 15 or 20 years. Consistories will work towards those goals and the various ministers who are called to serve that congregation will also work towards those goals.

As it is, the church's direction is left to the whim of the minister and you almost certainly see a shift in direction every four or five years when the minister leaves. Elders and deacons come and go after three year terms, trying to get their home visits done on time and exercising discipline as best they can. I've often thought that it would be good to have a church do away with the regular home visits for one year (still working with discipline cases, of course) and to spend that year in planning the church's future.

What have you as a church done in all those years since it was instituted? Have you coasted on internal growth? Has your biggest concern been meeting the budget at the end of the year? Has your dream for a new pipe organ finally come true?

What will your church be like in 20 years? Will the same people be there, only older? In biblical terms, will you be spending the next 20 years as a "lukewarm" church?

Will your church exist in 20 years?  
Keith Knight

## Marijuana research says it's dangerous

Just because the federal government has taken marijuana out of the Criminal Code, it doesn't mean that it is openly approved. That was not the legislation's intent.

There was a big stir about the danger of marijuana when it first came out in the mid-1960's. Various medical associations, however, assured the public that it was harmless.

Dr. D. Harvey Powelson, chief of psychiatry at the student health centre at University of California, said in 1967: "Marijuana is harmless. There is no evidence that it does anything except make people feel good ... It should be legalized."

In 1974, after more research, the same Dr. Powelson had second thoughts: "Within five years I knew I was totally wrong ... Medical research groups, after a generation of neglect, began to attribute long-range ill effects to the use of pot. I now believe that marijuana is the most dangerous drug we have to contend with today."

Similar changes of heart came from such bodies as the American Medical Association which said, in 1972, that marijuana was harmless. By 1977 it said that it was harmful.

To those young people and adults within our circles (and there are some) who take up the marijuana cigarette I offer these recently published test results:

- Tests indicate that long use of marijuana tended to make males sterile and reduced the fertility of women.
- Use of marijuana can affect the cell structure and increase the risk of cancer.

• Research indicates that marijuana affects the brain's ability to "store memories" and distorts reasoning powers.

• In 1977 it was found that marijuana could cause birth defects, kidney malformation and could stunt growth of offspring.

• The effects of even one marijuana cigarette stay in the body some eight days, so it is possible that a user can be "intoxicated" for several months after stopping the drug.

Conclusion: marijuana certainly does not belong in the home of one who professes to be an image-bearer of Christ.

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## Reflections on poverty Part 5 of 7

by Rev. Johan D. Tangelder

## DATELINE: THE WORLD

We needed bunkbeds for the dormitory of our theological school. We had difficulties getting them by the time of the school opening. Why? Power brownouts! The furniture shop could only operate whenever electricity was available. Local industries have been chafing for a long time under the recurrence of power brownouts. They are counterproductive in a developing nation that is exerting efforts toward industrialization.

A regular curriculum schedule in a school is hard to maintain. The Philippines had no less than 16 special holidays during 1978. This is on top of the 11 legal holidays; plus 10 or more days of vacation for workers in government services and industries. Those extra holidays, unpredictable brownouts and other no-work days have often caused havoc in the industrial sector.

I have read many pamphlets, books and articles, written in the developed, industrialized West, on how to solve the poverty problems of the Third World. I recall few articles that pointed to religious belief as a poverty factor. Some authors give the impression that — if only the American multinational corporations change their ways, or even pull out of the Third World; and if only all men of good will

get together, and if more foreign aid is given, a just and progressive society can be built.

These are romantic views that overlook the fact that man is not just an economic being, but a being created in the image of God. He is religious by nature. His religion colours his outlook and way of life.

### Buddhism

Buddhism has failed in Asia. Its teaching that peace can only come through the extinction of desire can meet neither the needs of the heart nor the challenges of the modern age. The traditional ideal of the Buddhist is the monk who has abandoned everything, and is not concerned with social needs and justice.

### Hinduism

Someone has said that the only thing that all Hindus unite in is the belief that the cow is sacred and is not allowed to be killed. In Hinduism, you can find the great contrasts, from the most abstract philosophical speculations to the crassest worship of demons, from the denial of the body to the most erotic cultic practices.

The highest Hindu Scriptures, Bhagavad Gita, declare that all efforts to change the social order and to elevate the masses are both wicked and futile. They teach that the

superiority of the classes and the inferiority of the masses are rooted in the divine order.

### Islam

Resurgent Islam presents itself to the Western observer with the renewal of political power. But we should not think that this renewal of life in Islam countries is only politically oriented, its power fuelled by the OPEC dollar.

In Islam countries there is a serious attempt to make the Koran adaptable to the modern age. The difficulties involved are many. Violence has even erupted. Iran is a tragic example. Traditional religious leaders want to turn back the clock, and create an Islamic state with a lifestyle based on the teachings of the Koran.

In Islam, the orthodox are advancing and the "progressive", the Western-oriented believers are retreating.

The Koran does not proclaim religious equality. Non-Muslims in Islam nations can only hope at best for some measure of tolerance. Islam nations are not democracies, but theocracies.

### Roman Catholicism

In the Philippines, the Roman Catholic Church, in the Spanish colonial days, stemmed the tide of progress through censorship and inculcation of hatred towards scientific knowledge.

Jose Rizal described the Roman Catholic Church as an elaborate system perfected and tenaciously operated by those who wish to keep the Islands in holy ignorance. He also said of folk-catholicism that its doctrines teach the Filipino to irrigate his fields during the dry-season, not by means of canals but with Masses and prayers; to protect his animal during an epidemic with holy water, exorcism and benedictions costing five duros.

Poverty cannot be separated from man's attitude towards the Creator. Man is still in revolt. He is a rebel by nature, prone to hate God and his neighbours. His own sinful nature leads to dehumanization and despair. The Gospel declares that God alone can transform lives. In our world, filled with man's inhumanity against his fellowman, the finished work of Christ and its relation to sin must be preached.

An evangelical theologian wrote that men are bound by an enslavement that they can never conquer; that however desirable freedom from the oppression of external circumstance is, such freedom can never take the place of that freedom from sin, which is God's act in Christ. Jesus said, "And ye shall know the truth, and the Truth shall make you free." (John 8:32)



## LETTERS

### Pure doctrine, God's Truth, dead churches

Dear Sir:

In reply to Mr. Tuininga's letter entitled, "Doctrine is important in preserving the Church" (C.C. February 19), I would like to make the following remarks. I am sorry that brother Tuininga did not understand my letter.

I meant to stress that the division in the body of Christ, His Church, is not from the Holy Spirit. If brother Tuininga's "doctrine" is that all the division in the Church is by Christ's design and the working of the Spirit, then not only does his doctrine differ; he also believes a different Christ and listens to a different spirit when he reads the Bible. Brother Tuininga is right when he writes, "doctrine is important". But there is also "the letter which kills and the spirit which makes alive." Let's remember the Truth can stand on its own feet and the Church's Savior is there.

When I did confession of faith in early 1930, we had to go before the consistory, they

wanted to find out, "what we knew". Whether we believed in Jesus Christ as our personal Savior was never asked. Sometimes sad to say, such is still the case perhaps even in a Christian Reformed Church here and there. Some years ago, one came to me and said, "I am so mad, we had to go as confession class before the consistory and the minister went through the whole book, page by page, if we knew everything, just to show the consistory how good a job he did teaching us. Then an elder asked me what show I had seen last. As to my personal Savior, they never asked us about Him".

I served as an elder. I heard people say, "John, I know the whole catechism, I learned all about Jesus Christ, but who is he? Where is he? I pray against four walls."

That, brother Tuininga, is the reason that humanism takes hold in our own denomination, and in others. Humanism's essential difference from Christianity is not a doctrinal/philosophical matter

only, but a spiritual one. Humanism puts the mind of man where Christianity has Jesus and his mind. Really now this is a deep thing and yet simple. One can even be a reformed humanist, prove all points from the Bible and be a humanist anyway. Do you know what I mean?

I thank God that in later years the Holy Spirit seems to

be more present in our denomination.

In closing, sir, we have been called to be salt, light of the world. What truth be there in us if our witness is what it is in so many communities? Surely you know God's truth is dynamic. The Spirit says, "It is the dynamite of salvation", Romans 1:16. Blow up the bastions of humanism in your

area, liberate people with the truth God has given you, do the "Andrew thing" over there. And you're right I'll accept you have the right doctrine. I just cannot believe in pure doctrine, God's truth and dead churches as going hand in hand.

John de Jong  
Belleville, Ont.

### A unique profession

Dear Sir:

Once upon a time, there was a young man, in his thirties, married, who had an intense passion to become a church organist. With no prior experience, no musical instrument in his home, a busy personal life, his dream never quite became fulfilled. However, the church this gentleman was a member of was in the process of erecting a new edifice and with the old building sold, the organ required an interim home. With this golden opportunity at hand, the man was able to secure the organ in his home for the six months. Needless to say, he was frustrated by the long hours of practice and costs that went along with his dream. In the end he gave it up and did other work for the church.

This story illustrates the first of my three points about the uniqueness surrounding the church organist's position, which I would like to expand upon. As can be detected from the story, church organists are few and far between. As I sit in Church on Sunday and look about, I see very few if any prospective organists. Not just anyone, including piano players, can just step in behind the organ and be competent. As a matter of fact, I know of instances where the minister, who was also an organist, had to hop back and forth from pulpit to organ because there just wasn't anyone else available. Our children learn to play and master the piano; but like our friend in the story, never quite become accomplished organists. Yet, why are there so few who study the organ in our denomination?

Concerning monetary compensation, Mr. D. DeJong (C.C. Jan. 5, 1979) attempts to justify his argument of not paying organists by the utilization of his own skills as an accountant to perform the duties of church treasurer gratis. Whether you're an accountant, teacher, carpenter giving your time and talents to the furtherance of God's Kingdom, you have the necessary professional capacity to recover those large amounts of money and time initially invested into your training in a society based career.

This brings me to my second point, that a church organist has a very unique occupation, in that once he has

laid out the time and money, which was very well described by Mr. H. DeJong (C.C. Dec. 1, 1978) there is virtually no other profession in society which utilized the skills attained by him, to recover those funds. In other words, what he has learned can only basically be heard on Sundays in church. Of course he could become a concert organist, but how many of them are there? Well then; maybe he could be an organist at the local arena for hockey games; or a theatre organist; perhaps a rock band organist. Preposterous? I don't know of any who doubled up as such. Neither have I ever heard of one of the other types to play in a church. As a matter of fact a church organist has a very unique God-given talent especially given for the enrichment of the worship service. Personally, I find it spiritually enlightening to be able to listen to an organist who follows the mood of the music, whether it be a joyful hymn or song of prayer.

This distinction of quality is not easily come by. It requires a general feeling for music, much training, lots of practice and last but not least money. Don't put down the organist who has attained various music degrees. Sure he'll never recover the full amount of what his training has cost him from a secular society's point of view; just like ministers will never receive monetary returns equivalent to careers of equal study such as lawyers, engineers, doctors, etc. Nevertheless, payment of organists can be fair as out-

lined by Mr. DeJong.

When one spends thousands of dollars into this type of training, it becomes more than just a hobby but a full-fledged professional career.

If someone is still not convinced about the fair payment to organists consider my third point. As a general rule, the church looks after its volunteer workers pretty good. Sunday school teachers are given study manuals as are catechism teachers, the book-keeper is given paper and proper books to work with, cadet and calvinette leaders normally have their materials paid for, free seminars are held for evangelism committee members and various groups, and the list could go on. My point is that the organist who requires music books, which by and large will only be used for the worship service must pay for material which because of its unique nature and scarcity is very expensive. In all fairness, organists should be compensated at least for this outlay.

Let's not feel guilty or apprehensive about that two, three, four hundred or more dollars allotted the organists at budget time. His financial worth will never be realized as an organist and rightly so. He or she has not been given his or her talents to become rich materially by; but, rather to provide a very important task in God's kingdom. To that end let's fairly compensate those masters of the keyboards.

Louis Andela  
York, Ontario

### Synod as a "peacemaker"

Dear Sir:

I know that much has been written regarding the Synod's decision to allow women to the office of deacon. What has disturbed me recently was a small announcement in the January 26th issue of the Banner.

Here I read that a consistory in our denomination is officially declaring to the Christian Reformed Church of North America, that it shall not consider this decision of Synod to be binding upon the conscience and practice of the congregation. It stated: "We believe this decision to be contrary to the Word of God (Acts 6:3,4; Tim. 3:8-10) and especially the principle of 1 Tim. 2:9-15, the Belgic Confession, Art. 30 and the Church Order."

This announcement clearly shows that many in our denomination have a real problem dealing with Synod's decision. Because the issue is contentious, congregations should have been given enough time to study the report and been given the opportunity to provide input. Synod then with such input would have been in a better position to decide if it would be in the best interest of the Christian Reformed Church to allow women to the office of deacon at that time. In my opinion the decision was made with little thought as to what the outcome would do to the harmony and unity of the Church.

The scriptures expressly warn us not to get ourselves involved in such arguments, Titus 3:9, for instance, says: "But shun foolish controversies and genealogies and strife

and disputes about the law; for they are unprofitable and worthless." Romans 14:13 tells us not to put a stumbling block in a brother's way. I am not a theologian, however I do know that the scriptures clearly say that I am to live in peace and harmony with my brothers and sisters.

I am convinced that Synod should take stock of our present situation and ensure that the decision of allowing women to the office of deacon is worth the risk of endangering the unity of the Christian Reformed Church.

History ought to be able to teach us something! But it seems that with all our knowledge very little has been learned about the wisdom the scriptures talk about. Many churches in the past have been destroyed and divided on issues having little to do with the furtherance of God's Kingdom. Let us not forget that Satan is currently very busy using this situation to his advantage.

It is my sincere desire that delegates to the 1979 Synod will accurately report the division and unrest already in existence on account of last year's decision. I also hope that it will be possible for Synod to exercise wisdom and reverse the decision until more Biblical evidence is found or until such time when such a change can be made without endangering the unity and harmony of the Christian Reformed Church. Please remember that it was the Lord Himself who said: "Blessed are the peacemakers for they shall be called sons of God."

Peter C. Geus  
Orillia, Ont.

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# CHURCH PAGE

## Consistory reports: be your brother's keeper

Most of the evening was spent discussing the admonition and discipline of the church towards erring members. It was noted that the Scriptures require this of the church and our creeds make clear reference to it. The purpose is to maintain the honour of God, to restore the sinner, and to remove offense from the church of Christ (see Church Order, Art. 79).

Synodical guidelines were discussed about proper procedure in special cases. Much work is to be done in ministering to those who are drifting away from the church and who are living contrary to the Word of God. This is not only a consistory responsibility, but a responsibility of the whole membership, for we are all

one body and must care for one another.

Within each district, closer attention needs to be paid to those within that district who are no longer living close to the Lord. Through prayer and acts of Christian concern we should seek to win those back, lest they become subject to the discipline of the Lord.

Ebenezer Chr. Ref. Church  
Trenton, Ontario

## Name tags for all members

Sometime ago, a proposal made by the Evangelism Committee was approved by the Consistory. This proposal was that all church members, including all members of each family, purchase name tags!

•To facilitate knowing the names of others, since there are a number of new families in our church.

•To eliminate embarrass-

ment due to forgetting names of new-comers and being thus able to more freely approach them in all matters concerning church fellowship and communion.

•To be able to recognize strangers, by an obvious lack of a name tag.

•To allow strangers to be able to use people's names from the outset and be made to feel at home with us.

•All age levels should have name tags so they can be identified by parents, teachers, and by each other, thereby making us a closer knit family.

People will be given the option of either of two name tags. You may choose a tag with just your name (cost \$1.75) or a tag with your name and MAY I HELP YOU typed underneath (cost \$1.95). Co-operation by all members in this venture would be a very worthwhile exercise in Christian fellowship. Church members will be called in the near future so that we may take their orders.

Emmanuel Chr. Ref. Church  
Calgary, Alberta

## Youth Night note

The teachers met recently to discuss the program this year. One of the things that has caused some concern is that many of the children seem to come to Youth Night meetings with a sizeable amount of pocket money which they see need to spend at a store on 95 Street, either before or after classes. We wonder whether parents are aware of the fact that they buy this candy, which in itself might not be so bad, except that the area where they go to purchase it is not the safest. Add to that the nuisance of candy chewing and gum chewing during classes and the mess it invariably makes. Could you have a family conference about it some time?

We also continue to appreciate the co-operation of those parents who take a genuine interest in the church education their children receive. There are others who apparently do little to encourage their children to prepare assignments and attend regularly.

2nd Chr. Ref. Church  
Edmonton, Alberta

## Plan your next move

The fifth century Jewish commentary on the Law requires that a Jew may only move to another place if there is a synagogue and a doctor. In most places today there is a doctor available. But do moving Christians make sure that there is a true Church of Jesus Christ in their new place and a school for their children which acknowledges Christ as King?

That ancient Jewish prescription is worthwhile to consider in our mobile society.

There is more between heaven and earth than a good job and a convenient home. The Christian by nature belongs to a family and a new people in which he grows and matures.

J.H. Kits  
2nd Chr. Ref. Church  
Edmonton, Alberta

## Catechism cataclysm

It has been noticed that some of the classes are becoming difficult to control for the teachers. It seems that the undisciplined structure of our society also is starting to have its effects in our church families. Some children at already an early age are becoming insolent and unruly in the classes. We can't teach effectively and the students can't learn without order and a tranquil, positive environment in a classroom. One noisy unruly student can destroy this and disturb the other children, making it difficult for the teachers to do their job. Please teach your children respect for the teachers and ask to listen carefully to the instruction given by the teachers! Please do us a favour and visit our church school classes with your son or daughter.

Burlington Chr. Ref. Church  
Burlington, Ont.

## Sunflower seeds

Seven Sunflowers are coming to our church every week. Six of them get a ride with Mrs. Jenny Hensen. One of them (We kind of lost touch with her family; they did not want to be visited anymore) told me: "I pray to Jesus every evening before I go to sleep and ... my mother reads to us from the Children's Bible you brought us, every evening too." Let us praise the Lord together for His love and care.

Rehoboth Chr. Ref. Church  
Toronto, Ont.

## LAMP for fellow Canadians

The Reformed Church in America sponsors many mission projects throughout the world. The R.C.A., along with other Christian churches, has a commitment to fulfill with God. One of these commitments is the sponsorship of the Lutheran Association of Missionaries and Pilots (LAMP).

This association was organized as a response to deeply felt needs among the Indians, Metis, Eskimos and non-native whites in the isolated reaches of northern Canada. This network of pilot/pastors and Christian lay workers brings a ministry of Christian care and witness to lonely people who are not being reached otherwise.

This is truly a frontier

ministry! Initially adopted as a project by the Reformed Churches in Canada, it is now part of the General Program Council mission budget. The Canadian churches are committed to a primary responsibility for this work. But others across the denomination are urged to participate. Here is your chance to become part of a pioneer ministry on the North American continent.

The Reformed Church supports this project with \$18,000 annually.

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Ref. Church, Toronto, Ont.

## Youth and giving

At the beginning of the year there were two young people who asked for budget envelopes to help contribute to the church. Even though their income is very small, they felt they should do their share in contributing to the needs of the church. They had noticed that the church was short in the budget.

This concern is heartwarming. Apparently the Lord made them see that they too belonged to the church and have a desire to share in its life and needs.

It is our hope that more young people will follow and that the Lord may open the eyes of many older ones to see their responsibility and share in providing for these needs and fulfil scripture which says: "He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness. You will be enriched in every way for great generosity, which through us will produce thanksgiving to God; for the rendering of this service not only supplies the wants (needs) of the Saints but also overflows in many thanksgivings to God" II Cor. 9:10-12.

Chr. Ref. Church  
Richmond, B.C.

## CHURCH NEWS

### CHRISTIAN REFORMED

#### Called

— to Vauxhall, Alta., Candidate Duane Smith.

#### Accepted

— to a two-point charge in The Netherlands (locations unknown), Rev. Ted Hoogsteen of Blyth, Ont. He will also be studying part-time at the Theologische Hogeschool in Kampen.

#### New address

Rev. Ted Hoogsteen, Borculoseweg 72, 7161 HB Neede, The Netherlands, effective May 1.

All church bulletin material for this page should be sent to J. van Harmelen, 41 Skyway Village Estates, Palmetto, Florida. 33561

## PASTORAL PONDERING

### Praise to whom praise is due

Our church is very fortunate. I have to remind myself of that every now and then. We can talk about the people who don't do much to build the church, but let's also talk about those who do. We should be pleased to "honour to whom honour is due."

I think one of our weaknesses is that we don't express enough appreciation to those who are co-workers in the church. We all benefit from their services and are blessed through their labours. Let us be quick to encourage them in their work so that they will not grow weary of their labours.

I count myself fortunate to work with so many people who are as much concerned with the Lord's work as I am. We do different things, but it is all essential work. What a pleasure to see people give of their time and do their best to serve the Lord in building his church. I propose that we make it our aim to show our appreciation and that we pledge to pray regularly for the Lord's blessing upon their work.

Rev. A. Van Geest, Ebenezer Chr. Ref. Church  
Trenton, Ontario

### Mission work in Indonesia

Most of our church members are from Dutch background and still have certain warm feelings for the people in the former Dutch colony of Indonesia. However, many of us have no contact there anymore. With the sporadic information we receive from this mission field, we more or less lose touch.

In Central Java (Salatiza) for many years a Christian university (Univ. Kristin "Satya Wacana") has done tremendous work, not only in the field of education, but also in upgrading their very capable staff. For Christians life is still not easy, but recently it has become more difficult. From a letter I received from the Dean of the Theology faculty I quote a few remarks.

"The new Minister of Religion (a previously unknown general) has promulgated two new ordinances which are widely interpreted as a serious threat to Christian churches in Indonesia. The phasing out of foreign missionary personnel is fore-shadowed. But far more seriously the new regulations include a blanket prohibition on evangelization scripture distribution and on all activity that could be construed as indirectly attracting people away from the religion they have already espoused.

"It is difficult to know to what extent the new policy represents an attempt to placate Islamic leaders, who complain of the rapid Christianization taking place in some regions or whether it is dictated by the Government's need for petro-dollars for its Third Five Year Plan. We are thankful that work permits for ourselves have just been renewed. The vast majority of missionary permits are issued by the Ministry of Religion. The forces of the "prime of evil" are still at work, so let us remember in our prayers to our gracious Father in Heaven our Indonesian fellow Christians in their battle."

Burlington Chr. Ref. Church  
Burlington, Ont.



# On socializing children

by Laura van Arragon

*Mrs. van Arragon is the mother of eight children who teaches them at home in Atikokan, west of Thunder Bay, Ont. She is a former elementary school principal.*

A question that is sometimes raised when parents send their children to a Christian school, and especially when they choose to educate them at home (see C.C. Jan. 26, 1979), is: "Won't your children become social misfits in the real world when they have been raised in a hothouse environment or in such social isolation?"

This is, of course, a legitimate concern, although the problem often exists only in the minds of "nervous Nellies", and is based on a number of rather questionable assumptions. After all, children were sociable long before schools were invented. Only in this century has compulsory education for all children become common practice. Are we to assume that in all the previous centuries of human experience, children became social misfits because they were not compelled to undergo years of formal education?

As we point out in our booklet, schools, even reform schools, rarely socialize or reform children. If state-run public schools really could significantly enhance the intellectual, emotional and social competence of children, then one would expect them to produce mostly literate, numerate, well-adjusted, humane and ambitious graduates. That they occasionally do graduate such students does not imply that this is primarily due to the influence and molding power of the school. Schools don't make the difference; homes do.

Social adjustment is a badly misused concept. Advancing a gifted child out of his age group in school is accompanied by frowning references to emotional immaturity, inappropriate behaviour and social stresses. In a natural setting a child relates to people of all ages, sizes and levels of maturity but in the artificial school setting he is arbitrarily placed with those whose birthdays coincide with his own.

For social reasons, kids aren't failed in public schools, a practice that often results in chaotic conditions, contributing to functional illiteracy, boredom, frustration and a welfare mentality. According to educational reformer John Holt, the social factor may be the most pressing reason for keeping a child out of school today.

Much of what passes for social poise is simply pseudo-sophistication, gestures of ingratiating harnessing to self-

advancement, rather than genuine good manners, considerateness and interest in other persons. Children do not need to be taught an elaborate repertoire of phony manners. The exaggerated emphasis on social hygiene in our society is a great stimulant for acquiring and practicing the human hypocrisies.

Social skills and graces are best taught and caught in the home. The common courtesies, polite manners and other conduct relating to deportment can be, and indeed should be taught in the

it's a weird sense of parental responsibility to call this a desirable environment on the grounds that this is the real world! Pearls may indeed be found in the gutter or even in the cesspool but creatures who wallow there are or become pigs. Let's expose that old hothouse argument for what it is — a red herring, not a viable concern. I heartily approve of parents who provide a sheltered milieu in which their children can develop solid Christian insights and practices before being exposed to the wintry blasts.

**"It remains the parents' responsibility to promote the social growth and freedom of the child. This the school is not equipped to do."**

home long before the age when most children go to school.

Do we provide a hothouse environment for our children? First of all, is it assumed that a hothouse or greenhouse environment is an iniquitous thing? It seems to me that in raising tender young plants the horticulturists do well to protect and shelter them from early killing frosts and rough winds. Only after the plants are solidly rooted and thriving are they gradually exposed to the elements and transplanted.

So, too, the Master Gardener has provided for children to be raised in the sheltered confines of the home in their early and formative years. The hothouse environment of a Christian home and a Christian school makes a lot of sense in this degenerate age.

Furthermore, it is rather naive to assume that in such an environment the children will remain unaware of the wiles of the Devil, and that in emerging from their protective cocoon they will instantly succumb to his snares and temptations. Sin is so much more internal than an external reality in most cases. It is simply not realistic to attempt to keep children from contact with sin, as any Calvinist knows. What is possible and commendable is for parents to protect their offspring from the grosser crudities and vulgarities that abound in our society (I won't call it culture or civilization).

Childhood is or should be a time of relative innocence and lack of adult pressures. If grade school students are already hooked on alcohol and other noxious drugs, and are harangued in class by some perverted ideologue, masquerading as a teacher, on the virtues of being tolerant to all manner of filth, under the guise of sex education, then

wife-swappers and unrepentant sinners till a newly imported hard-shell Baptist chief judiciously pruned the ranks. And a high school staff — but the laws of libel loom ominously. Rest assured that we live in a colourful frontier town peopled by colourful characters. The Atikokan area is perennially in hot competition with such other glass-domed luminaries as Kenora and Red Lake for provincial first ranking in such vital statistics as highest incidence of suicide, alcoholism, drug abuse, illegitimacy, common-law marriages, social diseases and domestic violence.

Teaching children at home need not be synonymous with social isolation. Casual experiences with people of all ages and backgrounds can easily be accommodated. There is plenty of opportunity for our children to play with their peers. A large sandbox in the backyard attracts kids from around the block.

My husband is, among other things, the town's only piano tuner, which brings him into contact with a veritable kaleidoscope of individuals and settings. Each of our children in turn goes with him on his rounds; an excellent opportunity to experience firsthand the varied flavours and textures of contemporary society under parental tutelage.

I never know what's going to follow him home next — an indigent Indian, a former Congo mercenary, a wandering evangelist, or an itinerant ecdysiast entertaining at one of the local beer parlours. The latter was so intrigued by the children that she volunteered to babysit them while I went

shopping. The kids, with their natural resilience and adaptability, take it all in stride.

My point is that, as in most matters, there are many ways that lead to Rome. When faced with the enormous diversity of life, of individuals, of situations, it seems so shortsighted and obtuse to insist that one narrow road leads to "social salvation" or maturity. There is no prescribed lockstep pattern that will ensure proper social adjustment.

Children have attained social and emotional maturity in myriad ways under highly varied conditions, exposed to and influenced by a wide range of personalities and other variables. The only conditions that are indispensable in my view are the twin aspects of love and faith. If both are richly present in the family then I dare say the children will be well fortified and well prepared to make whatever adjustments necessary for coping with the demands of society.

I am convinced that the family's healthy emotional and spiritual orientation is the best defence against the children being or becoming socially and emotionally unstable. At best the school provides children with opportunities for social interaction; at worst it deforms and distorts the social dimension of reality, so that children are tyrannized by the dictates of the peer group, incapable of individual judgments of either taste or morality. It remains the parents' responsibility to promote the social growth and freedom of the child. This the school is not really equipped to do.



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## Focus

### The Church should apologize to native people

EDMONTON (CCP) — "I think the church should ask forgiveness of the native people."

That's the candid opinion of Father Gilles Gauthier, OMI, who works with Indians and other "wounded people" in Edmonton's Inner City.

"We pushed them (the Indians) around too much," says Father Gauthier, 46, who works from a drably furnished office in the Boyle Street Co-op at 10229-96 St.

"We didn't respect their culture and values enough," says the Oblate priest, known in the area simply as Father Gilles. He says the church should ask for forgiveness publicly and should try to adopt some of the legends and customs of Indians. "The church can make mistakes," said Father Gauthier in an interview. "The church, after all, is made up of human beings."

The concerned priest, who has worked in the Boyle Street area since October, 1977, and who also serves the Indians of Enoch Reserve (near Stony Plain), wonders why the church shouldn't accept some of the natives' traditions.

A custom among one tribe, for example, is fasting for three days accompanied by sweating in a steam bath-house. The purpose of the ritual, Father Gauthier noted, is purification.

Indians practicing this activity bring foods which they share afterwards. Food left over is given to the poor.

The church should accept this, Father Gauthier said, suggesting that after the ritual the Indians might be encouraged to attend a service where sweet grass would be burned instead of incense. Father Gauthier, who was officially appointed to Edmonton's Inner City Apostolate last June 1, has other suggestions on how the church might incorporate Indian traditions. Mocassins, for example, could be placed on the doors of churches used by natives to show that "Christ is home inside." An Indian tradition was to place mocassins outside a teepee to show that the head of the family was home.

### So we didn't have to close after all.

MILLIKEN, Ont. (CCP) — Ebenezer United Church has a right to be smug. One of 37 rural churches recommended for closing by a 1965 presbytery report, Ebenezer recently had to renovate a neighboring farmhouse to accommodate its growth. Its congregation has jumped from 30 to 125 families in the last five years.

The report had said the church would "not be well placed with respect to future population". The congregation thought otherwise and fought to keep the church alive.

The 90-year-old farmhouse next door to the church was rented last September. "It was in really bad shape with broken windows and ugly purple paint," says the Rev. Vince Alfano.

Members of the congregation contributed 400 volunteer hours on weekends, stripping, painting, plastering, wallpapering. They built chairs and tables, made crib quilts for the nursery, coat racks for the kids.

Now completed, the two-storey building houses a cheerful nursery, a Sunday school classroom which easily converts to a meeting room for youth and adults, the minister's study and church offices.

by Ralph Heynen

## PASTORAL COUNSELLING

There is an underlying reason for all behavior. It's rather interesting to find out why we behave the way we do. Each of us in our own way expresses what we want out of life. It has been commonly stated that there are five things that people generally want. We know that our wants are not always going to be satisfied. God has promised that he will satisfy our needs, but not necessarily the things that we want. If you ask a group of young people, for example, "What do you really want out of life?", you would get some strange answers because they are not fully aware of just what they want. They're still looking at the vast potentials that they have and the tremendous opportunities that there are in a land like ours.

Let's look at these five basic wants. First of all there is: "I want to live." If you ask a person, "How long do you want to live?" he might say, "Oh, when I'm 90 I don't particularly care to go on living after that." If this is true, why is it that so many older people do all they can to cling to the little thread of life that they still have. They go to doctors and get medical help, they take pills and all kinds of things in order to keep alive. The other day I met a man who had his second heart pacer installed and he was talking about how much better he felt. It's a very artificial way of living, but at the same time it is keeping him alive and active and this is what he wants. For all of us long life looks like something that we desire very

## THOUGHT FOR THE WEEK

**You cannot explain man only on the basis of what you see or what you hear him say and do, but you can only understand him when you think in terms of what lies beneath the surface. Man is God's image bearer and he lives in this world, but his thought, his soul, his heart is fixed on Eternity.**

much. I want to live long and I'm sure you do too.

A second want is, "I want to feel important." Everybody wants respect, power, admiration. We see our grandchildren and they can do something new like turn a somersault or stand on their head and they'll say, "Watch me, watch me." They want people to look at them. There's little satisfaction in doing this when they are all by themselves, but they like to "ham" it up a little bit in the presence of others because they want to be admired and they want to have a feeling of being important. For a little child this is a good thing. I believe this is also good for people who are a bit older. We need to develop a sense of being someone. We don't necessarily want to be the most important person or the most brilliant person or the best looking person, but we want other people to recognize us. In this way we want to have a feeling of importance.

## What do you really want?

If you meet a person and he says, "How do you do?" you soon forget about a person like that because it doesn't mean much to you. But when you meet a person and they say, "I've heard so many nice things about you," then you wonder what they have heard and where they heard it. How did they find out about you? You get a feeling of importance when people say this even though often the statement is not made with too much honesty.

There is a story about a model who had been known for her beauty. She was a bit older now and she felt very badly about losing some of the image that she had had. So, she took it out on her photographer. She said, "What happened to you, these pictures are awful — where is that fine technique that you had ten years ago?" The photographer who was also a bit of a psychologist said, "Well, you must remember I'm ten years older now." It's not always what you say, but how you say it.

A third thing that all of us want is love. We really want both to love and to be loved. This is one of the very deepest desires God has placed within us. It's beautiful that this is true in man. If God had made us so that we wanted to hate, it would be an entirely different story in life. But deep within the heart of man there is a need to love and to be loved. When you look at and think of other people you want to reach out your hand to them and you want them to reach out their hand to you. Isn't this the reason why people fall in love with each other and get married? Love becomes one of the basic needs of the human heart — both to love and to be loved.

It's beautiful, too, that this is true in a spiritual way, for the very essence of the Christian faith is the fact that God first loved us and then we look up and say, "We love you." Loving and being loved is one of the basic needs of the human heart.

The one great want we all have is a sense of security. Man is basically an insecure person. When we walk alone in life and hear of all the dangers that surround us we feel insecure. Around us there is violence such as murder and rape, and people are constantly in danger. Then there are just the ordinary dangers of life — driving your car down a busy street, and the dangers in our work. In that kind of world we need security. To feel secure does not necessarily mean to feel comfortable. To be comfortable means that we can sit back in our easy chair and watch our TV and let nothing bother us.

We want financial security. We want security in the way that we live. But through it all we want peace of heart. "The soul is restless until it finds its rest in Thee." I think this is one of the wants that God has placed within our souls — that we move on through life not wondering what it is all going to be like, but feeling secure in the presence of a loving God. Isn't that a beautiful way of facing the year? Oh no, our wants are not always going to be satisfied, but God promises that He will take care of our needs.



# To marry or not to marry

by Dick Pierik

*Rev. Pierik is pastor of the Burnaby, B.C. Christian Reformed Church.*

I have a marriage problem. It's troubled me for a long time already, and it's getting worse. You see, I have this peculiar feeling about church weddings. I mean, a church wedding should really be a church wedding, right?

Let me explain. Every now and then I receive a telephone call from a bride-to-be asking me to officiate at her wedding. Which church does she belong to? None! Is she a Christian then? Of course, why else would she want to be married in a church? Of course. Why is she asking me? Because she likes our church building; it is not too churchy! Lucky me.

While I speak with her I listen ever so attentively for even the tiniest voice of the Spirit telling me to "keep talking" with her. Usually there is no such little voice; so most often I feel I can do little more than tell her she's got the wrong number. I try to explain to her my reasons for saying no, but usually she does not understand. Neither do many churchgoers, so you can't really blame her.

What makes me more and more choosy about wedding requests is that the number of broken marriages at whose weddings I officiated is slowly increasing. I can't shake the feeling that I bear at least some responsibility for them. Could I have predicted that there was trouble ahead? Could I have helped prevent it? Should I have warned them against marrying? I had a hunch about some of them when I married them. But who wants to play God trying to second-guess wedding vows? Besides, others about which I had similar hunches worked out well, so far.

When I do turn down a request it is because I cannot see how either or both partners could possibly make a serious promise to love as God requires. And what else is a church wedding for, if not to make a promise to God as well as to each other? Yet no one whose present state of mind is

ambivalent, undecided, or indifferent about God in his/her life can seriously promise God anything. And you can't promise God your marriage if you don't mean him to have your whole life.

All the while of course I make an assumption about the real meaning of being married in the context of the church (not necessarily in a church building). And that assumption is that those who exchange their vows in that context quite deliberately do so in response to the biblical view of life and marriage, God and his people being their witnesses. No bride, no groom, no officiating minister, and no believing community can meaningfully settle for less without making a mockery of church weddings.

But on the basis of experience and on the basis of statistics one can only conclude that many brides and grooms perjure themselves at their church wedding, with the blessing of the officiating minister, and with the tacit approval of the believing bystanders. I'm not only thinking of those who eventually withdraw their wedding vows in divorce court, but as much of those whose professed interest in the blessings of God on their wedding day soon vanishes in a life that proves they really care less.

Actually the unchurched are the least of the problem. It's the church and those who insist on mixing church and unchurched (not to say believer and unbeliever) that really confront us. Increasingly requests for church weddings come from those whose christian sensitivity is too strong to opt for a wedding without the blessing of the church, but too weak to break off a relationship with a less than sure partner in Christ.

And that is a serious problem. What to do when the church is asked to lend her assistance to such a questionable alliance in the form of a church wedding? Some say that for reasons of "evangelism" we ought to be lenient and at least give people the benefit of doubt, but I wonder. Of course we must take very seriously in these instances the words of Jesus not to give

offence to his little children; and what if the turning down of a wedding request proves to be the last straw in the contact of that person with the church? Not to be taken lightly.

But the sword of offence cuts more deeply the other way, in my opinion. The church, its officers, and its people "offend" even more by allowing even the semblance

of approval on what God clearly does not approve. Better to say an agonizing no than a hypocritical yes, I would think.

Of course, saying no to such requests does not solve the problem of questionable marriage alliances on the part of church members. The solution to that can only come by way of repentance on the part of us all in so far as we are

corporately responsible for watering down our view of marriage. Spread the Word!

But saying no is the least the church and all of us can do to avoid the impression that God is not particular about who marries whom and on the basis of what kind of mutual covenant. Greater integrity, not greater leniency, I think, is the best way for the church to deal with the problem.

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# Bidstond voor het gewas

"Gij zult een bokje niet koken in de melk van zijn moeder"  
Exodus 23:19b; 34:26b;  
Deuteronomium 14:21b

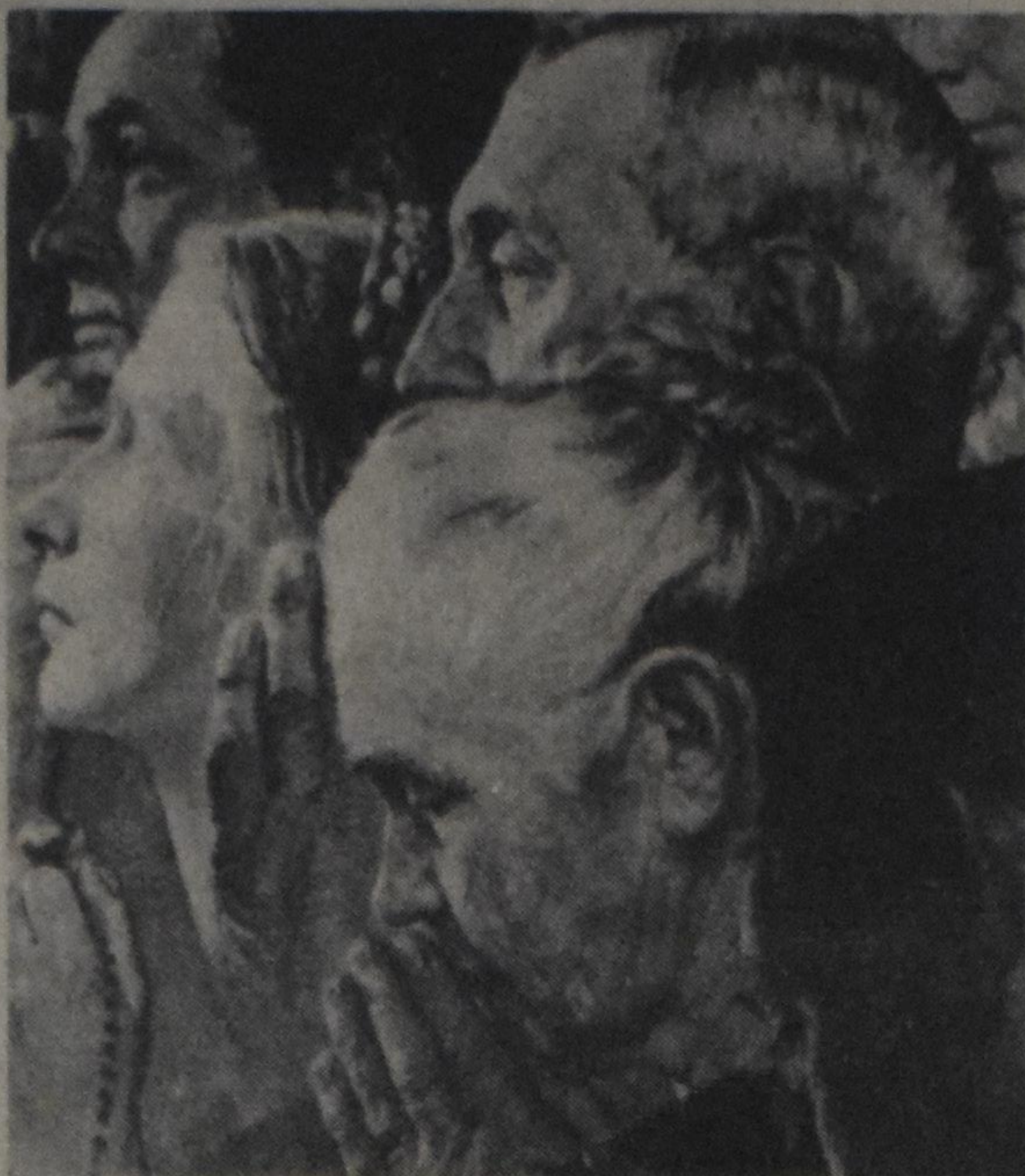
De halve wereld eet twee-derde van het wereldvoedsel, en de andere helft moet zich maar met een derde tevreden stellen. Wij zijn de zegeningen van de bodem niet waard. Wij verknoeien ze zo vaak ook. En, wij willen toch graag die zegeningen ontvangen. Wij moeten er voor werken. Op hoop van zegen. Eeuwenlang heeft de mens geworsteld om de zegeningen die van God verwacht worden. De boer is een internationale figuur. Overal komt u hem tegen. En in alle tijden heeft hij in het bijzonder gevoeld dat er een Macht is groter dan hij. Steeds wist hij zich afhankelijk. De koe kon een vrijwel nutteloos stierkalf werpen, doch ook een zeer nuttig koekalf. De akker kon een rijke oogst voortbrengen, maar ook een misgewas. Het bedrijf kon eindigen met een batig saldo, maar ook met een tekort.

Nu heeft de mens steeds geprobeerd die Macht te beïnvloeden. Men wilde die "god" gunstig stemmen. En hem ook wat helpen. Door allerlei rituele handelingen. De Israëlieten mochten nooit denken dat hun God een "landgod" was, en bewerkt moest worden om de akker te zegenen. Jahwe zegt tegen hen: Mijn volk verwacht alle dingen van Mij, Jahwe, de God des verbonds. Verwacht van Mij de vrucht van de akker, de vermeerdering van uw vee, het resultaat van uw bedrijf.

Wij kunnen de grond bewerken, wij kunnen zaaien, en onkruid wieden, en ook kunstmest aanbrengen, maar God blijft de Gever van de "wasdom". Verwacht alles van Hem! Dat is de eigenlijke mening van de tekst, die driemaal in de Bijbel voorkomt en boven dit artikel staat. Lang heeft het geduurd voordat de commentatoren enig licht zagen in deze tekst. Dat licht ging schijnen door opgravingen.

Er is een Phoenicische stad ontdekt, die men van 1929-1937 heeft uitgegraven. De Franse opgravingen van Ras Shamra, een onaanzienlijke heuvel, een 'mound' zeggen we hier. Die heuvel lag vlak bij de zee, in het noorden van Fenicie, een land uit de Bijbel welbekend. Die heuvel Ras Shamra bergt de overblijfselen van een stad, die omstreeks 1900 voor Christus al bestond. Men heeft er een groot aantal klei-tabletten gevonden uit de vijftiende of de veertiende eeuw voor Christus. Die tabletten werden in de oudheid gebruikt om er op te schrijven. Op een van die klei-tabletten heeft men een voorschrift gevonden voor de akkerbouw, een aanwijzing voor de boer om hem te helpen bij zijn werk. Dit voorschrift luidt: Gij moet een bokje koken in de melk van zijn moeder, en die melk sprenkelen over het land, dan zal de vruchtbaarheid van dat land vergroot worden.

De grote vraag voor de boer was: hoe kan ik een misgewas voorkomen? wat moet ik doen op mijn land om de onvruchtbaarheid te bestrijden? Op allerlei manieren trachtte men de onvruchtbaarheid van de bodem te ontkomen. Men redeneerde blijkbaar zo: De melk afkomstig van de moedergeit was evenals het bokje dat pas geboren was, een symbool van de vruchtbaarheid. Het bokje was het mannelijke element. De moedermelk het vrouwelijke. Door het bokje in de moedermelk te koken werd het mannelijke element met het vrouwelijke element verbonden, en men verwachtte van die combinatie niets minder dan een verhoging van de vruchtbaarheid van de akker. Het gaat dus bij het koken niet om het bokje, zoals men vroeger dacht. Het gaat niet om het gekookte bokje dat als voedsel dienen moest. Neen, het gaat om de op die manier gekookte melk. Met die melk in een emmer ging de Phoenicische boer naar het land, sprenkelde die melk links en rechts over de akker, riep de naam van Baäl en ook van Astarte aan, goden (mannelijk en vrouwelijk!) van de vruchtbaarheid, die nu maar



moesten luisteren, want het land was ook nog vervuld met vruchtbaar makende krachten. Zo meenden ze de vruchtbaarheid te kunnen bewerken.

In zo'n ceremonie, zo'n ritus, zoals het werd genoemd, is de mens bezig met God klaar te komen, bezig Hem te overwinnen. Men nam aan dat er goddelijke krachten aanwezig waren in die op deze wijze bereide melk. Krachten die voor de volgende oogst niet konden worden gemist. Jahwe, die de zwakheid van zijn volk, dat leven zal temidden van de heidense volken, kent, zegt nu al bij voorbaat: Gij zult een bokje niet koken in de melk van zijn moeder. Omringd door heidenvolken zult ge moeten leren van meet af alles van Mij te verwachten. Ik ben Jahwe, uw God, die vruchtbaarheid geeft of weerhoudt, die volle of dunne aren beschikt. De tekst bedoelt te zeggen dat de mens niet alle draden in eigen hand kan hebben, zodat hij zelf alles regelen kan. Zeker men denkt er in het beschaafde westen niet meer over om een bokje te koken in de melk van zijn moeder, doch, om in die lijn te blijven: er zijn er ook nu nog die bij het uitzaaïen letten op de stand van de maan. Er is zelfs een hele theorie over van Rudolf Steiner, de vader van de Anthroposofie.

Jahwe wil zijn volk leren: gij mens, gij kunt arbeiden, gij kunt zaaien, gij kunt wieden, maar Ik, Jahwe, geef de wasdom. Jahwe wil dat Zijn volk alles van Hem alleen verwacht. Zijn volk moet leren zeggen: Jahwe, wij kunnen het niet, U kunt het. U is de gevende in Uw verbond, en als U wat geeft, dan zijn de eerstelingen daarvoor voor U. Ik vereer U met de eerstelingen van mijn opbrengst. Daarmee wordt dan ook blijkens het tekstverband dat niet koken van het bokje in de melk van zijn moeder in verband gebracht.

De tekst die driemaal in de Bijbel voorkomt, komt driemaal voor in verband met de eerstelingen. Daar ligt dus in opgesloten dat die vruchtbaarheid van de akker alles te maken heeft met Jahwe, en Zijn dienst. De kerk is er bij betrokken, en het koninkrijk!

Er is voor dat koninkrijk en de kerk veel aangelegen dat er "in het geloof" wordt gewerkt. Ook uit de profetie van Maleachi blijkt dat ons werk, ons inkomen in nauw verband staat met de dienst van Jahwe. Als Jahwe slaat met misoogst en misdreucht dan hebben de Israëlieten daarin te zien een oordeel van God op hun zonde: ze hielden n.l. de tienden voor zichzelf, ze vergaten de "eerstelingen" ongeschonden, zonder vlek of rimpel aan Jahwe te offeren.

Laten wij het niet verwachten van beneden, van

iets op deze aarde, niet van iets godsdienstigs noch van iets materieels. Laat ons alles verwachten voor het werkseizoen dat straks aanbreekt, en voor sommigen onzer reeds is aangebroken, van Jahwe. Van Hem is het goud en het zilver, het vee op duizend weilanden, van Hem is uw akker en uw weiland, uw kas en uw stal, uw bedrijf en uw boekhouding, uw zaak en uw werkplaats. Dat mogen we nooit vergeten. We leven en werken op Zijn wereld, voor Zijn aangezicht. Wij moeten opzien tot Hem, en alles van Hem verwachten.

Er zat een element van waarheid in die heidense vruchtbaar making door onze tekst verboden. Die heidenen hadden proefondervindelijk ervaren dat het niet zomaar ging. Dat er nog andere krachten waren dan werkkrachten. Dat al deed iemand nog zo zijn best, er toch misgewas kon voorkomen. En zij wilden, en dat was hun zonde, die krachten overwinnen op een rituele manier. Wij weten echter dat Gods volk uit Gods hand behoort te leven. Dat wij alles van Hem moeten verwachten. Hij moet ons werk zegenen. Hij kan ons een vruchtbaar jaar geven. Hij kan ons klanten geven. Hij kan ons volle schuren geven en volle melkkoelers. Hij heeft dat alles in Zijn hand. Soms slaken we de verzuchting dat de mens van onze tijd dit toch meer beseft. Dat God weer werd erkend en aanbeden. Dat Hij werd erkend als de Levensbron. Jezus Christus heeft Hem zo geopenbaard.

Door het kruis van Christus is het mogelijk geworden dat deze zondige aarde, die om 's mensen zonde vervloekt werd, niet alleen dorens en distels voortbrengt. Door Zijn kruis is er voor God een weg gebaad waarlangs Hij zegenen kan. Om Christus' wil is het niet allemaal ellende, misgewas en misdreucht. En bij dat kruis kunt ge alles van Jahwe verwachten. Door Christus is er leven en hoop ook voor de bodemgewassen en industriële verwerking in het jaar 1979.

U moogt dat "gewone" arbeidsleven niet los zien van Christus. Als u dat doet dan knipt u het leven in twee stukken. De kerk en het werk, de zondag en de werkdag, de genade en de natuur. Dan ziet u niet het verband tussen uw kerkpak en uw werkpak. En dan gaat meestentijds de natuur voorop, en de genade komt achteraan. Maar de tegenstelling is niet natuur en genade, de tegenstelling is zonde en genade. Christus is niet alleen aan het kruis gestorven om zondaren te redden, maar ook om de wereld te verlossen. En Hij zal ook tenslotte bij Zijn wederkomst de aarde opheffen tot hemelse hoogte, waar satan geen macht meer heeft, waar misdreucht en misgewas verleden tijd zijn, dan zal de boom des levens elke maand bloeien en elke maand vrucht geven, om allen die op die aarde wonen te verzadigen met zijn overvloed. Wat een zegen dat we mogen weten dat terwille van het kruis van Christus de vloek van de onvruchtbaarheid, de vloek van dorens en distels, die voorbeelden zijn van de hel, nu al getemperd wordt en straks geheel zal verdwijnen.

Ja, die arbeidsvloek en bodemvloek zal verdwijnen, niet door ritueel bereide geitemelk, niet door enig middel dat wij hebben uitgedacht, niet door enig middel van beneden, maar door de kracht van de Allerhoogste, de kracht van Jezus Christus, die hemel en aarde verenigt tot verheerlijking van God. Het wordt een plaats die weer terecht paradijs kan worden genoemd. En ... Johannes mag het opschrijven: iets vervloekts zal er niet meer zijn!

Als u op weg bent naar die glorieuze toekomst dan wilt u toch ook voor 1979 alles van uw hemelse Vader verwachten, en biddend proberen om een goede boer, een goede arbeider, een goede zakenman, een goede patroon, een goede werker in Gods rijk te zijn, die ook in 1979 zegeningen van Jahwe verwacht, van Jahwe, die wil dat we alleen op Hem hopen!

J. VanHarmelen



Uw Canadese regering

# De geschiedenis van de politieke partijen

door Paul W. Fox, Professor in de Politieke Wetenschappen aan de Universiteit van Toronto en rector van Erindale College voor Canadian Scene.

## De Conservatieve Partij

De Conservatieve Partij is lang voor de Confederatie ontstaan als het koloniale equivalent in Canada van de Tory Partij in Engeland. Zodoende waren het vurige aanhangers van het Koningshuis en was men er vast van overtuigd dat de verbinding met Engeland bewaard moest blijven. Onder zijn eerste leider, Sir John A. Macdonald, die bijna zonder onderbreking van 1867 tot aan zijn dood in 1891 Eerste Minister van Canada was, volgde de Partij de "National Policy" van Macdonald, die ten doel had de natie van zee tot zee te doen strekken en daartoe onze eerste transcontinentale spoorlijn aanlegde, en een naar verhouding hoog tarief-beleid invoerde waaronder onze jonge industrieën zich konden ontwikkelen.

Deze elementen drukten jarenlang hun stempel op de partij, zozeer dat graanverbouwers in het Westen de Tories beschouwden als de partij van de "big business" en de Frans-Canadezen spraken van de partij van de Anglo-Saxons. Het wantrouwen van Frans-Canada jegens de Conservatieven werd omgezet in openlijke antipathie toen Conservatieve regeringen betrokken raakten in drie brandende kwesties: de executie van de opstandeling Louis

Riel, die half Frans-Canadees was en Rooms-Katholiek; de traagheid waarmee Manitoba uiteindelijk gedwongen werd aparte scholen te openen voor Rooms-Katholieken; en tenslotte de uitvoering van een rommelig dienstplichtbeleid in Quebec in de Eerste Wereldoorlog. Tengevolge daarvan koos Quebec eenvoudig geen Conservatieven meer voor het Parlement. Van 1917 tot 1957 heeft Quebec in op één na elke verkiezing, nooit meer dan een half dozijn Conservatieve Parlementsleden gekozen - uit een totaal van 75 leden uit Quebec.

## De Liberale Partij

De Liberale Partij is in Canada begonnen als een hervormings-partij. Het was een fusie, na de Confederatie, van kleine boeren, pioniers van Britse afkomst, die men "Grits" noemde, en progressieve elementen in Frans-Canada, bekend als "les Rouges". (Daarom zijn de kleuren van de partij ook rood en wit, in tegenstelling tot het traditionele blauw en wit van de Tories). De partij beschouwde zichzelf als een volkspartij en zocht vooral gelijkheid, vernieuwing en nationalisme.

De eerste grote partijleider was Sir Wilfrid Laurier, een Frans-Canadese Rooms-Katholiek, die in zijn persoon en zijn streven nationale eenheid en de samenwerking van Engelsen en Fransen onderstreepte. Laurier werd opgevolgd door Mackenzie King, die zichzelf als een sociale hervormer beschouwde en als de ontwerper van de moderne

welvaarts-staat.

Toen King werd opgevolgd door onze tweede Frans-Canadese Eerste Minister, Louis St. Laurent was het aspect van de twee rassen in de historische traditie van de Liberale Partij wel bevestigd. Toen St. Laurent werd opgevolgd door Lester B. Pearson en hij weer door Pierre Trudeau, werd het feit dat de partij een beroep kan doen op beide volken de bron van voortdurende Liberale macht in Ottawa omdat die partij zoveel zetels won in Quebec en Ontario.

## De New Democratic Party

Jarenlang duren protest van de boeren in het Westen leidde tot de formatie van een partij van voornamelijk boeren, de Co-operative Commonwealth Federation genaamd, in Regina in 1933. Hij onderschreef de beginselen van democratisch socialisme, en probeerde net zo iets te worden als de Britse Labour Party.

Na bijna 30 jaar van wisselend maar altijd matig succes als een kleine partij in de federale politiek, trachtte de partij een wijder publiek te bereiken en meer stemmen te winnen van de vakbonden, vooral in centraal Canada, door zichzelf te veranderen in de New Democratic Party (NDP), in 1961.

Ook daarna bleef men slechts matig succes boeken in Ottawa. De NDP heeft zijn aantal stemmen zien toenemen tot ongeveer 18% van het totaal aantal stemmen in federale verkiezingen, maar

dat is nog heel wat minder dan de percentages van de Liberalen en de Conservatieven, die tussen de 30 en de 40 procent liggen.

## Conclusie

Onze federale partijen zijn alle drie gematigd en "middle of the road". Maar voordat wij de partijen daarvan de schuld

geven moeten we ons realiseren dat Canada voornamelijk een middenstands-land is en de middenstand houdt van de middenbaan. Als onze partijen democratisch willen zijn en de wensen van de stemmers respecteren, dan hebben ze geen keus behalve die middenbaan.

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## PERSOVERZICHT

Carl D. Tuyt

•Er waren opgewonden geruchten dat de verkiezingen in mei zouden plaatsvinden. Canada heeft nog nooit een nationale verkiezing in mei gehad.

•Spoorwegpersoneel veroverde een flinke loonsverhoging van 28.3% over de volgende drie jaar. Economisten waarschuwden voor toenemende inflatie als salaris-verhogingen zulke afmetingen gaan aannemen.

•Onze Nationale Raad voor Energie deelde mee dat Canada een overschot aan aardgas heeft en meteen schoot de dollar flink omhoog op de geldbeurzen.

•Tien mijnwerkers kwamen om in een ontploffing in een kolenmijn in Glace Bay, N.S.

•De voormalige premier van British Columbia, W.A.C. Bennett overleed tengevolge van een hartaanval.

•In de afgelopen week verduisterde de maan de zon, en in Montreal verduisterden een tweetal misdadigers \$12.000 met behulp van een gekaapte helikopter.

•De Anglicaanse Kerk in Canada kondigde aan dat het priesterambt nu ook open stond voor homofielen mits zij de belofte van voortdurend celibaat wilden afleggen.

•De Chinese invasie van Viet Nam is nog niet tot stilstand gekomen. De kranten vermelden hevige gevechten in de noordelijke provincie. Toch is er veel activiteit op het

diplomatieke front om de oorlog te beëindigen. China heeft al met de vredespalm gewuift.

•Een tenminste 20.000 manschappen tellende militaire expeditie van Tanzania is tot diep in Oeganda door gedrongen. Idi Amin maakt ontzettend heldhaftige geluiden maar zijn leger beweegt zich voornamelijk achteruit, en men verwacht algemeen dat Amin's dagen geteld zijn.

•Berichten uit Iran tonen dat de regering van Medhi Bazargan nog lang niet alle touwtjes in handen heeft. Het zijn vooral de linkse groeperingen die Bazargan's pogingen om orde en rust te herstellen, proberen te torpederen.

•President Carter oefent grote druk uit op Begin van Israël om meer water in de wijn te doen ten aanzien van de vredesonderhandelingen met Egypte.

•In Engeland heeft prime-minister James Callaghan een soort overwinning behaald doordat de mijnwerkers genoeg namen met een 9% loonsverhoging. De vakvereniging had maar liefst om 40% gevraagd. De douane is daar wel in staking gegaan en U kunt zich wel voorstellen hoe er gesmokeerd zal zijn.

•Mocht U het zien sneeuwen en regenen deze maand, denk er maar om: het zijn Maartse bulen, die bedulen dat de zomer aan komt kruien.

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# de levens geschiedenis van **Pieter Vermeulen**

Gemeente Velsen©  
door **Gé Verhoog**

48



Het Willemsplein in 1900. Hier ziet men hoe snel IJmuiden groeide tot vaste woonplaats. Dit plein was eens het hart van Oud-IJmuiden.

De visserij — dat is de tak van handel, die IJmuiden beheerst; men denkt aan geen industrie. Nederland heeft nog niet de moed in zich een grootse industrie op te bouwen; wel komt de gietstaalfabricage in een vijftiental jaren van de grond, maar aan een hoogoven kan men niet denken. Men heeft de aarzende aanvang van de firma Diepenbroek en Reigers in Ulft stopgezet omdat het niet exploitabel bleek. Wie aan ijzer en staalproductie denkt, moet wel waanzinnig zijn, want al heeft Nederland grondstoffen, waar is het afzetgebied? Wie speculeert op een gigantische export?

Belangrijk op de Heide is, dat men eindelijk een oplossing heeft gevonden voor de kerkdiensten, nu de school daarvoor te klein is geworden. Een gedeelte kerk in IJmuiden in het solide "Gebouw voor Christelijke Belangen" waar de heer Wesseldijk nog steeds als evangelist werkzaam is en een groot deel van het werk van de meester kan overnemen. De evangelist heeft zijn woning op de bovenverdieping van het gebouw en men acht zich rijk met de aanwinst dat de vorm heeft van een echt kerkgebouw. Voor het beroepen van een predikant is echter geen geld, daarom is de heer Wesseldijk als predikant en voorganger werkzaam. Kost minder.

Op de Heide heeft men een kerkgebouwtje in een opgeknapte geitestal; waar eens de geit van Joost heeft gemekerd, daar werken nu Leen van Kampen en Bosma en Albers in hun vrije tijd. Ze zijn alle drie werkzaam bij "De Ballast", hebben daarom een vaste woonplaats op de Heide. Leen heeft voor zijn Klaartje en hun gezin zelf een huis getimmerd en velen volgden zijn voorbeeld. Nu men de geitestal kon krijgen hebben enkelen zich bij de meester gemeld: "Asdat we een goeie gevel en een stevige deur en ramen zullen maken en de lessenaar van de school kan gebruikt worden voor meneer Nauta, want die is voorlezer in de diensten — zodoende krijgt de meester een grotere lessenaar om te preken."

De eerste aanloop is gelukt; men heeft een grote ruimte en Zondags worden er zeer goed bezochte kerkdiensten gehouden.

Ook hier is natuurlijk geen geld voor een predikant, de meester heeft daarom elke Zondag twee maal de dienst te leiden en men komt bijzonder graag bij hem in de kerk. Zijn preken zijn eenvoudig maar doordringend; en laten het diep menselijke van de Bijbel zien. Er wordt gezongen met begeleiding van een roestige trompet, die het ook niet

helpen kan dat hij schor is en door een inwoner van de Heide wordt bespeeld.

Het duurt niet lang na het in gebruik nemen, dat men besluit te doen als in IJmuiden: een evangelist aanstellen. De financiële benauwenis schijnt enigzins te wijken.

Het is op elf Augustus, achttienhonderd-negen- en tachtig, dat de heer Brederveld zich als evangelist op de Heide vestigt. Zijn officiële titel is "Oefenaar", hij is timmerman van zijn vak geweest, maar heeft zich door studie bekwaam gemaakt tot dit ambt.

Na het examen preekt hij in een dorp op de Veluwe; hij moet twee uur lopen heen en twee uur terug om het dorp te bereiken en te verlaten en staat dan in een onverwarmd kerkgebouw, wat hem nauwelijks hindert omdat het de eerste keer is dat hij preekt en behoorlijk zenuwachtig is. Op de terugweg is hij de mening toegedaan, dat het niets was en hij meteen maar met ophouden met preken.

"Hoe was het?" vraagt zijn vrouw als hij thuiskomt.

"Onmogelijk. Ik heb het verprutst, ik word weer timmerman."

Juffrouw Brederveld ziet haar man lachend aan; ze is een lange slanke vrouw met zachte blauwe ogen en lichtblond haar.

"Ja," zegt haar man nadrukkelijk, "als je timmerman bent, hoor je tenminste of het goed was wat je presteerde, maar als voorganger hoor je niets."

"Ik zou maar gewoon doorgaan met preken," zegt ze kalm, "waarom wil je horen of je het goed deed? Wat doen wij goed? Ik geloof meer in evangeliseren zonder omzien: gewoon doorgaan en de rest aan God overlaten."

Kort erna ontvangt de heer Brederveld een aanstelling in Nieuw-Helvoet, daarna in Vlaardingen, waar hij zes jaar werkt en zich in het preken en het evangelisatiewerk verder bekwaamt. Zelfs heeft hij zoveel zelfvertrouwen gekregen, dat hij het aandurfte een taak op de Heide te aanvaarden.

Dan is de vreugde ontzaglijk groot. De meester heeft als ouderling zijn plaats in de kerkeraadsbank, maar banken zijn te duur; daarom legt men planken op haringtonnen en deze banken zijn even solide als beeldhouwde eiken banken; alleen moeten de kinderen stilzitten, anders rolt de ton om en liggen tien kerkangers plots op de grond.

Het salaris van de heer Brederveld is laag, te laag, maar men kan niet meer geven; hij mag echter de zeshonderd gulden 's jaars vermeerderen met uit

preken gaan in andere plaatsen in de omtrek; dan neemt de meester de dienst waar, wat niets kost.

Er komen onkosten: een kachel en brandstof, maar steeds weer is er geld, al komt het met zware offers en leningen. Het wordt reeds spoedig te klein en in de zomer hurken de Urker vissers onder de open ramen in het gras om toch de dienst te kunnen bijwonen; in de winter is het zaaltje volgepropt.

Men gaat meer catechisatie houden en ook hierin wordt de last van de meester aanzienlijk verlicht. Ook de huisbezoeken worden samen gedaan, wat erg op prijs gesteld wordt, men wil de meester als zodanig beslist niet missen.

De meester komt bij Veltman op bezoek; het is een huisbezoek zoals hij steeds aflegt: zomaar binnenkomen en een praatje maken. Niet van tevoren vragen, dit maakt de mensen nerveus.

Veltman heeft een goedlopende kroeg in de Kalverstraat op de Heide; maar wordt de laatste tijd vaak gesignaleerd in de kerkdienst bij de oefenaar of de meester; na afloop gaat Veltman met zijn grote zware knuisten in z'n broekzakken terug naar zijn kroegbedrijf; zijn hoofd in gedachten omlaag en steeds in zichzelf prevelend: "Veltman, jonge — wat het de meester dat goed gezegd, daar moet je een goeie slok op nemen — nee, dat moet je niet, de meester het gezegd, dat je dat niet moet doen —"

De mensen komen van Wijkeroog en moeten het kanaal over. Zondags is er een vletje, richting de Heide, daar wordt men gratis overgezet omdat het een kerkgang is.

"Van alle kanten begint er jong leven uit te botten," zegt de meester eens tegen zijn vrouw. "het heeft lang geduurd, maar nu zitten we minder in de zorg en zien we alles onder onze handen groeien — hoe gelukkig dat er voldoende hulp is."

De kinderen helpen ook mee; alleen de jongste zoon Martinus droomt vaak weg. Hij kan over de Heide zwerven om een mooi vergezicht te vinden en zit dan te tekenen — er zit iets kunstzinnigs in de jongen en de meester helpt hem hierin.

De school, het huisbezoek van school en kerk, de kerkdiensten, de vergaderingen van de kiesvereniging, de talloze naamloze dingen die erbij komen, dit alles bij elkaar geeft de meester een volle dagtaak, maar hij bezit een bijzonder talent werk te overzien en te organiseren, op die wijze verzet hij veel. Hij blijft altijd dezelfde; kalm en waardig, spotlustig en blijmoedig.

Het werk van de Zondagsscholen wordt wat veelomvattend en de Meester vindt dat er nu wat jongeren bij moeten komen. Hij krijgt ineens een idee, dat nuttig kan zijn. Jo Sluifers brengt bij het begin van het nieuwe schooljaar een nieuwe leerling mee: zijn kleine zusje Mien. Een pittig ding met strikken in het haar en parmantig stappend in een fleurig gebloemd jurkje.

"Dat u haar maar evenveel mag leren als u mij hebt gedaan," lacht Jo, waarop de meester het antwoord heeft: "Dat ze maar even ijverig mag zijn als jij bent."

Hij ziet het parmantige meisje binnen trippelen, heldere ogen, die gretig rondzien, een vrolijk lachje op het smalle gezichtje. Daar zit wat in, denkt de meester, dit lijkt me een intelligent kind. Wie weet kan zij later ook een taak vinden op de Heide.

Jo Sluifers gaat naar huis terug, maar ontmoet Frits Vermeulen. "Zo, meester," begroet hij, waarop Frits ad

rem reageert: "Zo ondermeester."

"He," roept Jo, "dat gaat niet! We hebben voor dezelfde klas gestaan, dus ben jij ook ondermeester."

"En allebei al met pensioen," grinnikt Frits, maar Jo heeft alweer ander nieuws: "Weet je dat dominee Waardenburg vastbesloten is de Zondagsschool van Velsen voort te zetten? Pracht oplossing voor je vader!"

Frits denkt even terug: dominee Waardenburg is de opvolger van dominee Heldring in Velsen. Kennismakend met de Zondagsschool bleek, dat dominee Waardenburg en zijn vrouw bijzondere lof hadden voor deze school, die nog steeds in de Marie-Boreelschool wordt gehouden. De meester heeft besprekingen gehouden met deze predikant, die zich zo interesseerde voor de groei en het doel van deze Zondagschool — met zijn bekende glimlach zei de meester: "U kunt deze school van mij overnemen."

Een voorstel, dat tegenspraak opwierp bij de dominee en zijn vrouw, tot de meester de juiste oorzaak van zijn voorstel liet horen: "Ik heb drie Zondagsscholen kunnen stichten, allen lid van de landelijke Zondagsschoolbond; deze in Velsen is wat ver van IJmuiden; het lopen kost mij veel tijd en ik heb zoveel werkzaamheden, dat ik gedwongen ben te kiezen dus geef ik werk wat een ander kan doen, graag over."

Zo is de Zondagsschool van Velsen in handen van dominee en mevrouw Waardenburg gekomen en de meester heeft tegen Frits gezegd: "In IJmuiden doe jij het voortaan wel alleen."

"Alleen?" Frits keek met grote ogen van schrik, "toe nou! Ik alleen die hele Zondagsschool leiden?"

"Waarom niet? Je hebt de leeftijd iets te kunnen leiden en praat genoeg; als je het niet kunt, leer je het wel. Zoek een paar leiders of leidsters erbij en organiseer iets. Dit zal wel gaan; doe je best."

Dat is vader Vermeulen, wist Frits. Je had het te doen want als je zei, dat je het vertikte, kon hij je met zulke verwonderde ogen aankijken, dat je meteen die woorden herriep en toch aan het werk sloeg.

Frits doet zijn best; hij heeft veel contact met Jo Sluifers en andere bekenden; het wordt voor hem een verantwoording, die hij tenslotte graag draagt. Iets in hem geeft hem de wonderlijke zekerheid, dat hij het kan. Hij heeft niet vergeefs zijn vader vaak bewonderd en de kunst trachten af te kijken om altijd de leiding te hebben zonder te keer te gaan. Als vanzelf gehoorzamen de kinderen hem.

De Zondagsschool op de Heide lijdt onder de veranderde omstandigheden van de meester; hier zijn echter geen flinke leiders die het werk kunnen overnemen en men tracht gezamenlijk het werk voort te zetten. Jo Sluifers is een van de weinigen, die een blinde ijver kennen en tegelijk kunnen leiden en organiseren; de meester ziet hem graag als helper op de Heide. De meester wil alle Zondagsschoolwerk afschuiven nu er krachten zijn, die het kunnen voortzetten; ander belangrijk werk wacht de meester.

Jo Sluifers is er voor te vinden. Hij is van plan timmerman te worden, dat is een vak van de toekomst. Zijn vader, die brood bakken het mooiste vak vindt, heeft liever dat Jo in de zaak komt, maar Jo gaat liever met hout om dan met broodjes; nog liever wil hij doorleren, maar op de Heide is dit onbereikbaar.



# Classified Advertising

## CLASSIFIED RATES

Births.....\$6.00  
Marriages & Engagements.....8.00  
Anniversaries.....10.00  
Obituaries.....9.00  
Notes of Thanks.....6.00  
All other one-column classified advertisements: \$4.20 per column inch with a minimum of \$6.30. For letters under box number, \$1.00 extra.

## Calvinist Contact

99 NIAGARA STREET  
ST. CATHARINES, ONT. L2R 4L3

## Births

**JAGT:** John and Nancy Jagt thank the Lord for the safe arrival of their daughter, MELLISSA JANELLE, 7 pounds, 13 ounces, on February 28, 1979. Proud grandparents are Mr. and Mrs. J. Kemper and Mr. and Mrs. A. Jagt. Special thanks to Dr. Smart.  
R.R. 1, Waterdown, Ont.

**SEVENSMA:** With praise and thanksgiving to God, we announce the birth of our second child FRANS WILLEM, born February 27, 1979. Second grandchild to Mr. and Mrs. F. Monster of Scarborough, Ont. and Mr. and Mrs. Ph. M. Sevensma of Drachten, The Netherlands. Izaak, Mettje and Mark.

**WASSENAAR:** John and Shirley joyfully announce the birth of their third son, JAMES LAWRENCE, on February 5, 1979. A brother for David and Richard. Grandparents are Mrs. S. Wassenaar, and Mr. and Mrs. L. Hovius.  
Murillo, Ontario P0T 2G0.

## Anniversaries

Alphen a/d Rijn Bowmanville, Ont.  
1944 1979  
On March 9, 1979, we hope to celebrate with our dear parents and grandparents their 35th Wedding Anniversary.

FRED and MARIE KOOY  
(nee Bossemeyer)

We thank God for the years He has given them. We pray that they may continue to experience His blessings and faithfulness in the years ahead.

Bill & Tina Grootendorst; Gerry, Billy, Kevin — Bowmanville, Ont.

Henry & Marg Kooy; Rodney, Michelle — Chatham, Ont.  
Art & Chris Kooy; Danny, Adam — Bowmanville, Ont.

Jean Kooy — at home  
Rosemary & Wil Vander Linden; Amy — Yarmouth, N.S.

Fred Kooy & Karen (engaged) — Toronto, Ont.

136 Elgin St., Bowmanville, Ont.  
L1C 3E7.

Krabbendyke St. Thomas  
1954 March 18 1979  
With joy and thanksgiving to our Lord we wish to congratulate our parents.

KLAAS TUININGA  
and  
SEVERIEN TUININGA  
(nee Cok)

on their 25th Wedding Anniversary. We pray that our Heavenly Father will continue to bless them and grant them many more years together.

Their children:  
Ben  
John

Peter & Cindy  
Jacqueline

Open house will be held D.V. March 17, 1979 from 3-5 p.m. in the Ebenezer Christian School, 77 Fairview Ave., St. Thomas, Ont.  
Home address: 80 Bailey Ave., St. Thomas, Ont., N5R 5A1

Calvinist Contact  
Classified Section:  
The community bulletin  
board of family news.

## Anniversaries

1924 1979  
Benschop Cottam  
With joy and thankfulness to the Lord, we hope to celebrate with our parents, grandparents and great-grandparents,

TEUNIS and LIJSJE SCHINKEL  
(nee Van Ieperen)

their 55th anniversary on March 20, 1979.

We thank them for their love and guidance in all those years.

John & Jo Vaandering; 8 grandchildren & 5 great-grandchildren — Brantford, Ont.

Jan & Tiny Koolwijk; 3 grandchildren — Tiel, Holland

Bill & Corrie Schinkel; 5 grandchildren & 1 great-grandchild — Hamilton, Ont.

John & Corrie Lammers; 5 grandchildren — Kitchener, Ont.

Joe & Clara Schinkel; 1 grandchild — Tagish, Yukon

Gerry & Ruth Schinkel; 3 grandchildren — Essex, Ont.

Herman & Tina Schinkel; 6 grandchildren — Cottam, Ont.

Ben & Winny Schinkel; 4 grandchildren — Essex, Ont.

Lies Schinkel — Nieuwegein, Holland

Ollie & Willy Hiemstra; 5 grandchildren — Dorchester, Ont.

Home address: R.R.#1, Cottam, Ont.

Hoogveen (Dr) Smithville, Ont.  
1929 1979  
The Lord willing on Friday, March 23, we hope to celebrate with our parents,

HENDRIK and KLAASJE  
ZANTINGH  
(nee Otten)

the occasion of their 50th Wedding Anniversary. We thank the Lord for giving them many years together and pray for His continued care in the years to come.

"O, give thanks to the Lord for He is Good." Ps. 118:1  
Their thankful children:

Joe & Elly Zantingh — Smithville, Ont.

Harm & Alice Kelly — Dunnville, Ont.

John & Aleda Zantingh — Dundas, Ont.

Bert & Fenna Zantingh — Smithville, Ont.

Bert & Aleda Van Soelen — Wellandport, Ont.

Rick & Willy Zantingh — Dunnville, Ont.

Albert & Sienie Zantingh — Elora, Ont.

Martin & Jane Vander Veen — St. Anns, Ont.

Henry & Louis Zantingh — Smithville, Ont.

Jerry & Helen Zantingh — Grimsby Ont.

Edward & Rhea De Vries — Smithville, Ont.

and 60 grandchildren and 8 great-grandchildren.

Open house on Friday, March 23 from 1:30 to 4:00 p.m. at their home: Shurie Road, R.R. 2, Smithville, Ont. L0R 2A0.

## Obituaries

The consistory and the congregation of the Second Christian Reformed Church in Sarnia, Ont., express their sincere sympathy to Mr. Eize Odolphy with the loss of his wife and to the two sisters who cared so long for her.

RENSKE ODOLPHY

was taken home on Sunday, February 11, 1979. For those of us who stay behind, it is a great loss, for her however, it is a great gain. She will be missed greatly by many because of her work for the sick and lonely people of the congregation.

"And I heard a voice from heaven saying, write this: Blessed are the dead who die in the Lord henceforth, blessed indeed, says the Spirit, that they may rest from their labours for their deeds follow them."

## Obituaries

"The Lord is my Shepherd, I shall not want." Psalm 23.  
On Saturday, February 17, 1979, it pleased the Lord to take unto Himself our beloved husband, father and opa,

JOHN BOERSMA

at the age of 69.  
Beloved husband of Engelina Boersma — Faber, Cambridge Sta.

Dear father and opa of:

Ida and Herman VanHatten; Hendrik, Caroline, Teresa, Yvonne, Randy & Andrew — Berwick

Anne Boersma — Toronto

May & Jerry TeNyenhuys; Julia, David & Elaine — Waterville

Edith & John VanderKloet; Jacqueline, Pauline, Gregory & Douglas — Lakeville

Cor and Janet Boersma; James & Jeffery — Canning

Engelina & Ken Rhodenizer — Medicine Hat

Funeral was Wednesday, February 21 at 2 p.m. in Christian Reformed Church, Kentville, N.S. Reverend J. LaGrand officiated.

R.R. #2, Cambridge Sta., King's Co., N.S. B0P 1G0.

In de Here ontslapen op 83 jarige leeftijd, onse geliefde vader, grootvader en over-grootvader,

MARINUS HEEMSKERK A.zn

Suidstraat 40, Rijnsburg.  
In rijkdom mocht hij heengaan. De naam des Heren zij geloofd.

De familie P. Heemskerk, 761 Welland Ave., Fenwick, Ont.  
27 februari, 1979.

On February 27, 1979, our Lord took unto Himself after a lengthy illness, our beloved husband, father, and grandfather,

HENDRIK ROZEMA

at the age of 75.

Dorothy Rozema-Fokkema — Bowmanville, Ont.

Elly & Henry Zuidersma — Beamsville, Ont.

Melle & Sally Rozema — Bowmanville, Ont.

Ann & Bernard Koerssen — Rexdale, Ont.

John & Dora Rozema — Bowmanville, Ont.

20 grandchildren

"Return, O my soul, to your rest; for the Lord has dealt bountifully with you." Psalm 116:7.

110 Scugog St., Bowmanville, Ont.

De Vrouwenvereniging Bidt en werkt van de Rehoboth Chr. Ref. Church in Bowmanville betuigt haar hartelijke deelneming aan Mrs. H. Rozema en familie met het overlijden van hun geliefde man en vader,

MR. ROZEMA

Hij is verlost, God heeft hem welgedaan.

Moge de Here u allen troosten en nabij zijn.

On February 17, 1979, after much suffering, God took home our beloved husband, father, grandfather and great-grandfather at the age of 72. For Heit and his loved ones God's grace was and is sufficient. II Corinthians 12:9

TED (TEAKE) VANDERZON

Beloved husband of Tilly Straatsma  
Dear father of:

Gerdie & Art Banninga — Sarnia

Frederika & Herb Deelstra — Brights Grove

Anne & Arnold Deelstra — Atwood

Josie Vanderzon — Sarnia

Eleanor & George Kramer — Sarnia

Predeceased by a son, David Vanderzon, (1971)

Pake of 20 grandchildren and 2 great-grandchildren.

Funeral services were conducted by Rev. S. Cooper, assisted by Rev. J. Kersies and Rev. H. Getkate. Text: Phil. 4:3-7. Interment at Blackwell Cemetery, Feb. 20, 1979.

Home address: 621 Maple Ave., Sarnia, Ontario, N7T 4H7.

## Obituaries

Suddenly, on Sunday, February 18, 1979, the Lord took home to Himself our dear little daughter,

INGRID ROSE

at the age of 2½ years.

Jesus said: "Let the children come to me, do not hinder them; for to such belongs the Kingdom of God."

Hank and Dini Oldejans

Sister of Merlin and Grace

5220 Langing Rd., Richmond, B.C. V7C 3A1.

## Personal

Christian woman, mid forties, is very interested in meeting a Christian man, same age. Please reply to Box # 4380, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

## Cottages

Sandy Bay Camp

Looking for a nice quiet vacation site? Try Sandy Bay Housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R. #1, Hastings.

Don and Irene Crann  
[new owners]

## For Rent

**Stratford Shakespearean Festival**  
Accommodations in Christian home. Don't be disappointed. Reserve now. Single bed — \$10.00. Double bed — \$12.00. Twin beds — \$14.00. For reservations write to Stratford Chr. School Society, c/o T. Talsma, 165 Church St., Stratford, Ont. or phone I. Bakker (519) 271-7573 or Mr. Frankruyter (519) 271-6038.

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L3R 3A1  
416-689-6833

## Misc.

**Salmon Arm, B.C.** is a young church in our Christian Reformed denomination. Salmon Arm's on the Trans Canada Highway, 325 miles west of Calgary, Alta., and 325 miles east of Vancouver, B.C. It is beautifully situated on the picturesque "Shuswap" Lake and has a population of 12,000. Anyone thinking of moving to this area is very welcome. For more information write: George Biesbroek, Box 2825, Salmon Arms, B.C., V0E 2T0.

Will exchange furnished home and car in London, Ont. for same in Vancouver area for one month. Preferably June or July. Reply in writing to: P.O. Box 6274, Station D, London, Ont.

## Domestic Help

Starting September 1, 1979, a live-in Housekeeper for professional couple with lively one year old baby girl is needed in the Kitchener-Waterloo area. Close to C.R.C. Please state experience and references. Salary and hours negotiable. Reply to Box # 4379, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

A mature, live-in Mother's Helper for newborn and 4 year old. Private quarters, coloured T.V. and bathroom. Phone 881-0812 evenings.

## Business

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Complete service for above available for individuals and any type of business. Reasonable rates. Call: Jerry Bulthuis, 150 Lynbrook Dr., Hamilton, Ont. 416-389-2012.

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## Employ Wanted

Young man, 20 years old, single, experienced in farming, would like to work for a farmer and live in a Christian home in Alta., B.C., or Saskatchewan. Please write to Box 4371, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Ambitious Christian girl, 20 years old, would like full-time employment (or just for the summer months). Will consider all reasonable offers from farm labour to nursing care. Willing to learn new trades. Reply to Cathy Kiezebrink, 53 Woodward Lane S.E., Grand Rapids Mich., 49506 (R.B.C.), phone (616) 454-1146, or R.R. #1, Cannington, Ontario, Canada L0E 1E0.

## Help Wanted

CRWRC needs a  
**World Hunger Program Co-ordinator**

This person will be responsible for planning, organizing, and implementing an educational program about world hunger needs.

- Must be willing to live in Grand Rapids
- Must be available immediately
- M.A. in economics, social sciences, or education preferred
- A.B. with appropriate experience considered

Call (616) 241-1691, ext. 193 or write:

Christian Reformed World Relief Committee

2850 Kalamazoo Avenue S.E.

Grand Rapids, MI 49560

Deadline for applications is March 16, 1979.

**Working Herd Manager**

wanted by April 1 or earlier, for 40 classified R.O.P. tested Holsteins. Must be experienced and able to accept responsibilities. Attractive 4 bedroom home in S.W. Ontario. References required. Please write to Box #4375 Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Client operating dairy farm requires the services of an experienced

**FARM HAND**

in the Wellandport area. Please send applications to, or telephone: Mr. Jan Van der Woerd, Treleaven, Milne & Van der Woerd, Barristers and Solicitors, 75 Hunter St. E., Hamilton. Telephone: 1-416-525-3788.

Married couple for general farm help on large vegetable farm. Summer work available for spouse if wanted. Mechanical aptitude preferred. House available.

Cook's Bay Produce  
Box 1157  
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L0G 1C0



# Classified Advertising

## Help Wanted

**WANTED:** Student help for summer months on Dairy farm. Some experience preferred. Write to W. deHaan, Box 72, Richmond, Ont. K0A 2Z0.

The **Huron Campus Ministry** has an opening for a

### LONG TERM VOLUNTEER

to serve on the campuses of University of Waterloo and Wilfrid Laurier University from September 1, 1979 - April 30, 1980, assisting Chaplain Remkes Kooistra in an exciting and developing ministry. If interested, ask for a job description and further information from: Mr. John Zwijgers, Chairman, Huron Campus Ministry Committee 474 Parkwood Court, Waterloo, Ontario, N2L 4A8.

## Real Estate

**WANTED:** Dairy farm, 250 acres or more, including quota's, cows, feed, milking equipment, etc. Should have a large house. Reasonable distance from church and school. Will also trade for a 100 acre farm with excellent buildings in beautiful surroundings. Send letters of inquiries to: Box # 4378, Calvinist Contact, 99 Niagara Street, St. Catharines, Ontario, L2R 4L3.

### Private Sale, St. Catharines

3 bedroom, sidesplit, 3 years old, in quiet circle. Finished rec room, with floor to ceiling fireplace. Extra 3-piece bathroom, finished patio, fully landscaped. Walking distance to Christian school and church. Mid 50's. Call: 937-6046.

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### Al Visser

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Sow and hog operation, 2 barns 120 X 36 (1 new). Liquid manure pit, feed factory, 2 graneries (15,000 bushels). 2 livestock ponds by government regulation. Good 3 bedroom home and all sows (80) and piglets under 6 weeks included. Priced to sell. For more information call:

**Art Vandervliet, representing**  
**ROOKE REAL ESTATE LTD.**  
**REALTOR**

220 Broad St. E., Dunnville, Ont.  
Phone: 416-774-7624 or  
416-774-4611

## Real Estate

### Farms For Sale

Farrow to finish — 85 sows — new farrowing barn plus barns to finish 500 hogs at one time. 100 acres good land, 40 acres planted to fall wheat. 3 bedroom brick ranch home, full basement, double garage. Situated 8 miles from Chr. Ref. Church and schools at Jarvis. Priced reasonably with good financing of \$128,000 F.C.C. mortgage.

\*\*\*

21,000 basic quota cage layers. Barns in excellent condition — 1 full stairstep and 1 modified stairstep. Covered liquid manure pit. Very good 4 bedroom home. 9 acres of land. Situated in Niagara Peninsula, close to all churches and schools. For more information call:

**Kelth Miller, representing**  
**ROOKE REAL ESTATE LTD.**  
**REALTOR**

220 Broad St. E., Dunnville, Ont.  
Phone: 416-774-7624 or  
416-774-4077 [evenings]

## Business Opportunity

The best buy in Salmon Arm, B.C., commercial property, 1.69 acre, 3½ year old building with or without established business in building supply, hardware and home furnishings centre. Apply to Box 2825, Salmon Arm, B.C. or phone 604-832-7088.

## Teachers Needed

**Belleville:** Belleville Christian School needs one teacher for K-1 and one teacher for 4-5. Experienced teachers and those willing to help develop an integrated curriculum are preferred. Send applications to: Hank Schaly, Principal, R.R. #5, Belleville, Ont. K8N 4Z5.

**Brantford:** Brantford Christian School invites applications for a **teaching principal**. We will also have an opening for grades 1 and 2 (combined) and a possible opening for grades 5 and 6 (combined). Please forward your inquiries and applications to: Mr. William Slofstra, principal, 7 Calvin St., Brantford, Ont. N3S 3A5. Phone: 519-752-0433 (School).

**Burlington:** Trinity Christian School, 650 Walkers Line, Burlington, Ont. L7N 2E7. Telephone: (416) 634-3052. We are seeking applicants at this time for a teaching position in the intermediate grades 7 and 8. Please write or phone the principal, Mr. M. Elzinga, for an application form.

## Teachers Needed

**Chatham:** Chatham District Secondary School invites applications for possible positions in the following areas: **Bible, English and Mathematics**. Applicants are invited to write or phone: Mr. Henry Kooy, Principal, 90 Park Ave. E., Chatham, Ont. N7M 3V4. Phone: 519-352-4591 (school).

**Chatham:** Calvin Christian School invites applications for a possible teaching position in K-3. Please send inquiries and application to J. Postma, principal, 72 Tissiman Ave., Chatham, Ont. N7M 4G5 or phone 519-352-4980 (school) or 519-352-7427 (home).

**Drayton:** Calvin Christian School, Drayton, is in need of a **teaching principal**, for the 1979-1980 School year. Please forward your inquiries to: The Education Committee, c/o Mrs. Linda Timmerman, R.R.#1, Moorefield, Ont. N0G 2K0 or phone: 519-638-3021.

**Dundas:** Calvin Christian School in Dundas invites applications for a special education remedial teacher as well as for 2 possible teaching positions in the Junior and Intermediate levels. Please send inquiries and/or applications to: Mr. Gary Glasbergen, principal Calvin Christian School, R.R. 2, Dundas, Ont. L9H 5E2. Phone: (416) 627-1411 (school) or (416) 689-6259 (home).

**Hamilton:** The Education Committee of Calvin Christian School invites applications for possible teaching positions at all levels. Kindly request additional information from:

W.H. Hultink, principal  
547 West 5th St.  
Hamilton, Ont. L9C 3P7  
Telephone: 416-388-2645

**Holland Marsh:** Holland Marsh District Christian School — **Springdale**. Applications are invited for a possible vacancy in grade 7. Send inquiries or resume to: H. Vandervecht, principal, R.R. 4, Bradford, Ont. L0G 1C0. Phone: (416) 775-2651 (school).

**Kingston:** Why not teach in lovely Kingston? For the 1979-1980 school year, we need teachers for all levels. Please contact: Mr. William R. Rang, principal, Kingston Christian School, Wright Cres., Kingston, Ont. K7L 4T9. Phone 1-613-546-4872 (school).

**London:** The London Parental Christian School invites applications for 2 anticipated vacancies for the 1979-1980 school year; grades 5/6 and grades 7/8. Please send applications including resume and statement of your Christian philosophy of education to: Rick Klooster, principal, 202 Clarke Rd., London, Ont. N5W 5E4. Phone (519) 455-0360.

**London:** You are invited to submit your applications for an opening in **English and possible other subject areas**. Applications should include qualifications, academic transcript and references. Send to: W. Drost, principal, London District Secondary School, 24 Breaside Ave., London, Ont. N5W 1V3.

## Teachers Needed

### Quinte Christian Highschool

249 William Street  
Belleville, Ontario  
K8N 3K4

requires a

### Principal

beginning August 1, 1979. This is a new growing school, offering grades 9, 10 and 11. Background in Math or Phys. Ed. preferred. Please address letter of application and/or resume to the school and direct inquiries to Mr. B. Hielema, Co-ordinator, 613-968-7870 (school) or 613-478-6837 (home).

### The Collingwood and District Christian School

needs a

### teaching principal

starting for 1979/80. Our school is located in Wasaga Beach, the heart of summer and winter vacationland. If you feel God calls you to help build a young progressive interdenominational Christian School. Please address your inquiries to Mr. D.J. Romp, P.O. Box 832, Stayner, Ont. L0M 1S0. You might just be the person we are looking for!

### Dunnville Parental Christian School

requires for September, 1979 a

### Teaching-Principal

Please send all inquiries and/or applications to: Mr. Abraham Hoff, Principal, Dunnville Parental Christian School, R.R. #1, Robinson Road, Dunnville, Ontario, N1A 2W1. Phone: (416) 774-5142 — School; (416) 774-7349 — Home.

### Durham Christian High School

invites inquiries from those with teaching qualifications in the following areas: **English, French, Theatre Arts, Art, Science**. Or any combination of the above areas. Send all inquiries to Ren Siebenga, c/o Durham Christian High School, Box 238, Bowmanville, Ont.

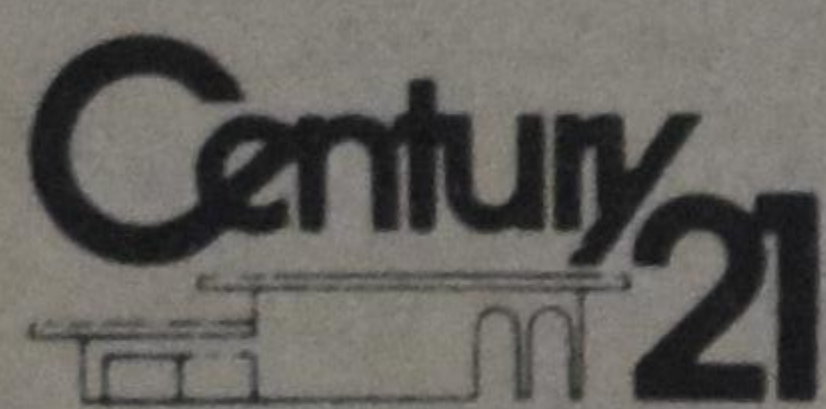
### Fruitland John Knox Memorial Christian School

invites applications for pending vacancies in the junior and intermediate grades. An interest in **Physical Education** and/or **Music** would be an asset. Needed also is a **part-time teacher mornings only**, to teach grade 1 or 2. Address your letter with resume to the School, Box 27, Fruitland, Ont. L0R 1L0 or phone: 643-2460 (during school hours).

### The Georgetown District Christian School

invites applications of experienced teachers to fill possible vacancies at all levels. Applicants with an interest in **Physical Education, Music and French** are preferred. Please send letters to: Mr. George Petrusma, Principal, R.R. #1, Georgetown, Ontario. L7G 4S4

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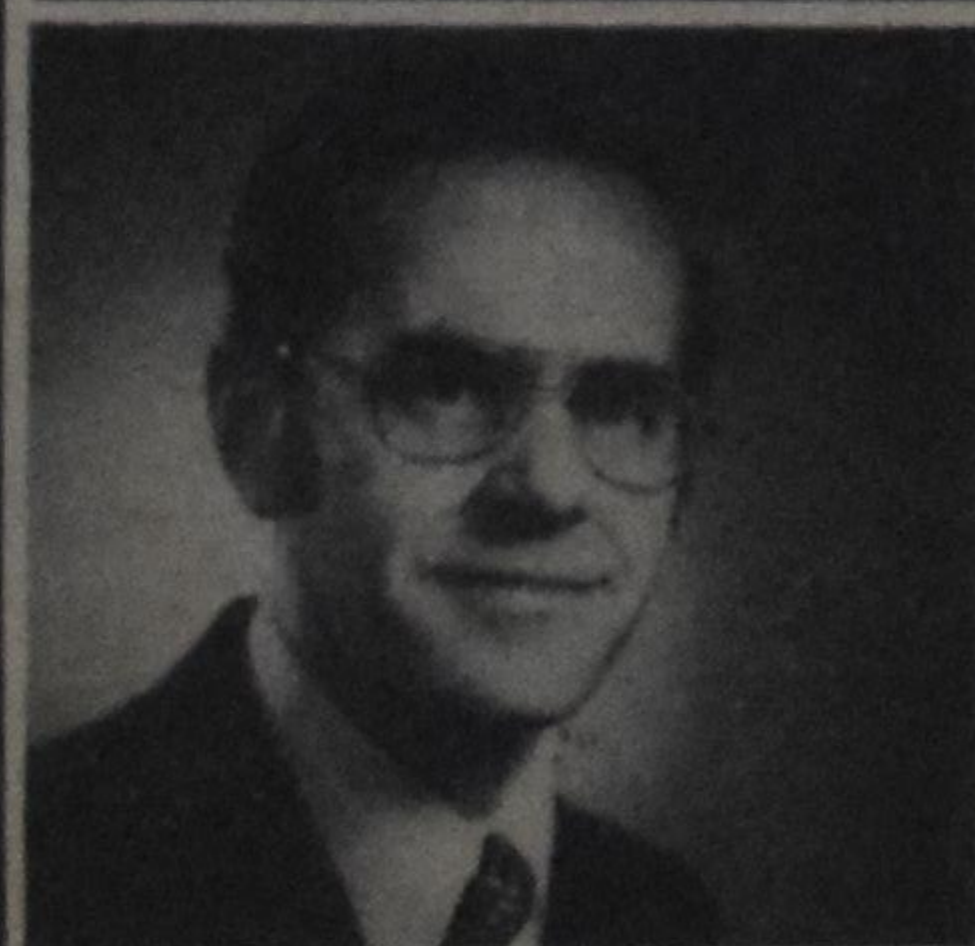
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Classified Advertising

Teachers Needed

**Orangeville:** Interdenominational Christian School is offering 2 teacher positions. **Experience necessary.** A teaching principal and a teacher. We are a new school, planning to open in September, 1979. The challenges are great and the location is attractive. If interested please phone Mrs. Shirley Bartlett (519) 941-7378 or write 28 Forest Park Rd., Orangeville, Ont. L9W 1A3.

**Oshawa:** Immanuel Christian School will have a vacancy in a grade 6/7 combination of about 25 pupils beginning Sept. 1979. To apply please send a complete resume including education experience and references in c/o Mr. P. Van Manen, Principal, Immanuel Christian School, 849 Rossland Rd. W., Oshawa, Ont. L1H 7K4 or telephone (416) 728-9071.

**Ottawa:** Applications are invited for possible openings in our **primary** and **junior grades** as well as in our **special education** and **French** programs. Please send all inquiries and/or applications to Mr. Hubert Huyer, Principal, 2191 Benjamin Ave., Ottawa, Ontario K2A 1P6. Phone: (613) 722-5836 - school; (613) 729-3526 - home.

**Ottawa:** The Committee for Christian learning, a non-denominational Christian High School, stressing personal development and small classes, seeks teachers in: **Mathematics, Science, Social Studies, Physical Education** and **Industrial Arts.** Please send inquiries and applications to: 307 Richmond Rd., Ottawa, Ont. K1Z 6X3. Attention: Mrs. Cathy Clemens.

**Strathroy:** Calvin Christian School invites applicants for the following possible teaching positions:  
**Primary level, Remedial teacher Kindergarten teacher/half time**  
Please send all correspondence to: A. VanderLaan, Principal, John Calvin Chr. School, 48 York St., Strathroy, Ont. N7T 2E5. Tel: (519) 245-1402 (Home) or 245-1934 (School).

**St. Thomas:** Ebenezer Christian School, St. Thomas, requires one combination Grade 6-7 teacher and there will also be a possible vacancy in the combination grades 2 and 3, beginning in Sept. 1979. Enquiries or complete resumes to be sent to: John Pouli, 77 Fairview Ave., St. Thomas, Ontario or call: 633-0690 or 631-8879 (home).

**Trenton:** Trenton Christian School will need a teacher for the Upper elementary level (grade 6 or 8) and a teacher for the primary grades for the 1979-80 school year. Please address your application or inquiries to Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ontario K8V 5N3. Tel. (613) 392-3600.

Teachers Needed

Lambton Christian High School

Sarnia, Ontario

Has an opening for the next school year in:  
**French**  
Direct all inquiries and resumes to Mrs. Karen de Waal, Ed. Comm. Sec't., 1458 Cathcart Blvd., Sarnia, Ont. N7S 2J2.

STRATFORD CHRISTIAN SCHOOL

needs a

TEACHING PRINCIPAL

starting with school year 1979-80. We are an interdenominational Christian School. Please address inquiries and resumes to Mr. Pete Vandesar, R.R. #1, St. Pauls, Ont. N0K 1V0. Tel. 1-519-271-9338.

Thunder Bay Christian School

requires a

teaching principal

starting with the school year 1979/80. Our school has a staff of 6 teachers and 150 students. Our school is situated in the beautiful northwestern Ontario. Population of Thunder BAY is 110,000. Has a university and college. Send inquiries and resumes to Mr. Henry Kamphof, Secretary of the board, R.R. #11, Oliver Rd., Thunder Bay, Ont. P7B 5E2. Phone: (807) 345-0773 (home).

Toronto District Christian High School

will have openings in the following subjects:

**Phys. Ed. English Commercial Subjects History Art**

Please send applications with resumes to: Mr. W. Barneveld, principal, Box 527, Woodbridge, Ont. L4L 1B3. Tel. 416-851-1772.

The Calgary Christian School

is faced with further expansion as student enrolment will reach 500 in K through 12. As a result, we expect vacancies in almost all areas, and are expecting applications from present teachers and those completing their teaching requirements. Interviews will be held in Vancouver, and Toronto as well as the Christian Colleges. Please forward complete resume, application and references to:

**Mr. G. Vanderveen, Principal  
Calgary Christian School,  
2839 - 49 St. S.W.  
Calgary, Alberta T3E 3X9**

Teachers Needed

Calgary Christian School

requires a

principal

commencing school term 1979. Applications are invited for the position of principal for grade 1 through 12. The school has an enrolment of approximately 400 students and a teaching staff of 24. Interested applicants please direct inquiries and resumes in confidence to: Mr. G. Vander Veen, principal, or Mrs. J. McColley, board secretary, Calgary Christian School, 2839-49th St. S.W., Calgary, Alta. T3E 3X9. Phone 1-403-242-2896.

Edmonton Christian Schools

are seeking experienced and new teachers to serve in a progressive kindergarten/12 system. Attractive salaries are offered as well as a relocation allowance. There are openings in various grade levels of elementary and intermediate classrooms. Other openings include:

**Kindergarten French  
Remediation English  
Physical Education**

and a secondary position in:

**English Chemistry  
Mathematics Social Studies  
Physics**

We are also seeking an

Assistant Principalship

In the week of February 26 thru March 2, a representative of our schools will be in the Ontario area. If you would like to meet with our representative, please contact: Lee Hollaar, 13470 Fort Rd., Edmonton, Alta. T5A 1C5 or phone (403) 475-2818.

Rocky Mountain

situated near the scenic Canadian Rockies of Alberta, is inviting inquiries and applications for two vacancies for the next school year. One teacher is required for **Grades 1 and 2 combined** (about 16 pupils) and one for **upper elementary and junior high science** (double grades). Applicants should be properly certified to teach in Alberta.

Send applications or inquiries to: Mr. P. Valkenier, P.O. Box 669, Rocky Mountain House, Alta. T0M 1T0. Tel. (403) 845-3516 (office).

Abbotsford Christian School

Box 175 Abbotsford, B.C. V2S 4N8

Inquiries and applications for the 1979/80 school year are now being sought for our schools. Christian education is presently provided to 450 students on two campuses, elementary and secondary.

We are anticipating some openings in elementary and secondary positions, and additional openings in senior secondary, if our planned expansion in grades 11 and 12 proceed, D.V.

At the moment we are interested in receiving applications for:

**grades 4, 5, 7  
secondary physical education  
and all other secondary positions**

Successful applicants must be dedicated to the concept of developing a distinctively Christian education and must show a willingness to teach in a number of areas.

Come and settle in the beautiful hub of the Fraser Valley and become actively involved in a dynamic, growing, Christian school system. Direct inquiries to:

**Mr. John Kampman, Principal  
Abbotsford, Chr. Elementary School  
(604) 859-5167  
or**

**Mr. John Messelink, Principal  
Abbotsford Chr. Secondary School  
(604) 859-5528**

The Christian Elementary School of Richmond, B.C.

invites applications for the position of

teaching principal

Please address your applications with resume to: Mr. G. Dykstra, 8180, No. 2 Rd., Richmond, B.C. V7C 3M3. Telephone: (604) 277-4714.

St. Catharines Christian Schools

The school society operates two schools with a complete program for 700 students in K - 12 and has 40 full and part-time teachers involved in giving quality education and developing Christian curriculum. St. Catharines offers many opportunities for Christian action and service in church and community. Other benefits include good starting salaries, full benefits, and affordable housing.

Calvin Memorial Christian School

Applicants are invited for the following positions:

**\*Primary Teacher  
\*Junior Teacher  
\*Intermediate Teacher  
\*Music Teacher**

Please send letters to: Mr. John Stronks, principal, 300 Scott Street, St. Catharines, Ontario L2N 1J3.

Beacon Christian High School

Experienced teachers and qualified graduates are invited to apply for possible positions in the following areas:

**French, English, Mathematics, History or History/Bible, Music, Typing/Consumer Education**

Applicants are invited to write or phone to: John Vriend, principal, 2 O'Malley Drive, St. Catharines, Ontario L2N 6N7 Phone (416) 937-7411.



# Classified Advertising

## Teachers Needed

### John Knox Christian School

8260-13th Avenue  
Burnaby, B.C. V3N 2G5

Applications are being solicited for the following positions, available September 1979:

**Grade 1 Teacher:** Self-contained classroom, approximately 20 students. B.A. Elem. Ed. required.

**Grade 7 Teacher:** 1/2 day - Social Studies, Science, Spelling, Art; 1/2 Day - Learning Assistance Teacher in Reading and Math for Grades 3-7; B.A. Elem. Ed. required, knowledge of learning difficulties preferred.

**French Teacher:** Grade 4-7 - half time position; can be full-time in combination with two other area schools.

**Special Education Class:** 5-7 educable retarded students, aged 10-15, some subjects integrated with regular classrooms. B.A. Elem. Ed., knowledge of special education. Experience preferred.

Contact Ben Hendricks  
Principal (604) 522-1410  
at the school or  
(604) 581-1724 at home

### Fraser Valley Christian High School

which provides Christian education for approximately 370 students from grades 8 through 12, invites applications for possible vacancies in 1979-80 in any of the

#### MAJOR AREAS OF STUDY

but especially in:

History  
English  
Science

Art  
Counselling

Learning Assistance Teacher (LAT)

The LAT is a full time position which will require a qualified experienced teacher to provide individual and small group instruction in the areas of **reading, arithmetic, study scales and basic composition.**

Interviews will be conducted D.V., during the last week of February at Dordt College, Calvin College, Sarnia, Woodstock and Toronto. Please send resume and references with application to: 15353-92nd Ave., Surrey, B.C. V3R 1C3. For further information: Contact H.K. Vandezande, principal, office 604-581-1033 or home 604-581-4938.

### Fraser Valley Christian High School

requires a

#### Principal

starting with the 1979-1980 school year. Serving the greater Vancouver area, our school offers grade 8 through 12, and is located approximately 20 miles from downtown Vancouver. Our enrolment presently stands at 370 with the staff numbering 22. Applications will be received up to March 31, 1979.

Interested applicants please send your inquiries and resumes to the

Education Committee Secretary  
Miss W. Bouma  
Suite 305-7165 Fulton St.,  
Burnaby, B.C. V5E 3H3

### Houston Christian School

invites applicants to apply for a **Junior secondary position (7 through 8)**. Our school is located in the beautiful Bulkley Valley. Houston is a growing town that offers a variety of recreation opportunities for the outdoor enthusiasts.

If you are interested in this challenging position, please send all inquiries and applications to:

**John Franken**  
Box 237, Houston, B.C.  
V0J 1Z0  
or telephone 604-845-7736 (school)



**Wellandport:** The Wellandport Christian School invites applications for possible openings in the Junior and Intermediate divisions for 1979-1980. Forward requests for applications to: William Thies, principal, Wellandport Christian School, Wellandport, Ont. L0R 2J0. Phone 416-386-6272 (school) or 416-386-6826 (home).

## Teachers Needed

**Lethbridge:** Immanuel Christian School in Lethbridge, Alta. requires teachers in the following areas:

1. Junior/Senior High Music. This position invites the teaching of general music plus 2 sections of band.

2. Junior/Senior High Mathematics.

3. Elementary.

Send all letters of inquiry to: Mr. H. Konynenbelt, principal, 802 6th Ave. N., Lethbridge, Alta. T1H 1Z1. Phone 1-403-328-4783 (School) or 1-403-328-7195 (Home).

**Red Deer:** The Red Deer Christian School Society invites applicants for the position of **Teaching Principal**. Our school has 100 students in 9 grades and 4 dedicated teachers. Principal relief: 1 1/2 days per week. Secretarial assistance: 1 day per week. Please send resume with application to: Red Deer Christian School, 14 McVicar Street, Red Deer, Alta. T4N 0M2.

**Winnipeg:** Calvin Christian School invites applications for a teaching position in the primary and/or intermediate grades. Send resumes or applications to:

Mrs. G. Bakker, Box 44, Station F  
Winnipeg, Manitoba, R2L 2A5

Telephone: 204-667-5851

**Vancouver:** Vancouver Christian School invites applications for a possible teaching position in the **lower intermediate** grades. Please send applications to: Frank De Vries, principal, Vancouver Christian School, 5621 Killarney St., Vancouver, B.C. V5R 3W4. Telephone: 604-435-3113 (school).

## Teachers Needed

**Kelowna:** Teachers for Grades 1-7 are needed for an inter-denominational Christian School to begin classes in September 1979. Our school is committed to applying the historical Christian faith to all areas of the school curriculum. Teachers applying must be willing and able to teach all courses from an integrated and distinctively Christian perspective. Application forms are available from The Education Committee, Kelowna Society for Christian Education, Box 137, East Kelowna, B.C. V0H 1G0.

**Smithers & Telkwa, B.C.:** The Smithers and Telkwa Christian School Society will be needing: 1 remedial and 1 primary teacher for the Elementary School, and a principal and teachers for English, French and business Education for the High School in September, 1979. Please contact: Glen Ewald, principal, Box 2117, Smithers, B.C. V0J 2N0. Telephone: 604-847-2186.

**Vernon:** The Vernon Christian School requires a **principal** for the 1979-1980 school year. The qualified applicant should also have expertise in the **science/math**, or **social studies/English** at the junior high level. There is also an opening for an additional teacher at the same level and in one of the major subject areas. Applications are invited for a tentative grade 1-2 opening as well. Contact: Mr. U. Haasdjik (principal) Vernon Chr. School, Site 19A-4, R.R.#3, Vernon, B.C. V1T 6L6 or phone: 604-545-7345 (days) and 604-542-1543 (evenings).

Terrace is a beautiful recreation area.

### Centennial Christian School Terrace, B.C.

Has a position for a combined **grade 1 and 2 teacher** and an opening for a teacher in a combined **grade 3 and 4 and part of 5**, for the 1979/1980 school year, **or earlier.**

Please send resume with application to:  
**Mr. John Vander Wall,**  
**Chairman Education Committee,**  
**Box 317, Terrace, B.C. V8G 4B1**  
**Telephone: (604) 635-5226**

### The Emmanuel Christian Secondary School Association

of

**VANCOUVER B.C.**

will be expanding the school, the Lord willing, and will have possible teaching vacancies at the grades VIII through X level for the school year 1979-80 in the following subject areas:

**Bible**  
**Fine Arts**  
**French**

**Math**  
**Phys. Ed.**  
**Social Studies**

Applicants must give evidence of a mature christian commitment and have teaching experience. Applications and further information may be obtained from the Emmanuel Christian Secondary School at: 2551 E. 49th Ave., Vancouver, B.C. or by phoning the school office at: 604-325-3318.

### Pacific Christian Secondary School

Victoria, B.C.

Due to increased enrolment and the addition of grade 11, we require the following teachers for September 1979.

1. Experienced **Highschool teacher** with ability to teach **Social Studies**.

2. A **Science** and/or **Math** specialist.

3. **Junior High teacher** — subject areas flexible.

If you are interested in the challenge of a young growing school, please contact the principal at: 1530 Lionel St., Victoria, B.C., V8R 2X8. Phone: 604-592-4112.

## Take a Year or Two to Develop your Christian Perspective

After your B.A., and before beginning specialized graduate study or your career, why not study with us for a year or two. We specialize in understanding how a Christian view of life and human nature can shape academic study and a career.

*Areas we emphasize:* the religious and philosophical issues underlying aesthetics, politics, history, theology, psychology, philosophy, and generally a Christian worldview

*We offer:* Master of Philosophy (M.Phil.) (2 years), Certificate in Christian Studies (1 year)

*Write for information to:*

**Institute for Christian Studies**  
229 College Street  
Toronto, Ontario, Canada M5T 1R4

### SUPPORT OUR COMMUNITY PROJECT

Christian Care  
for the Elderly.

**Holland Christian Homes Inc.** Owned and operated by its members. Annual M.F. \$25.00 per family, or \$250.00 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary, D. Brinkman, R.R. #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to Box 333, Brampton, Ont. L6V 9Z9.

Philips\* Telefunken\* Zenith\*

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Service - 525-7392 - Sales

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Tape Recorders Color T.V.  
(Cor Van Kooten)

### Christian Marriage Contact Bureau

Through our services many people have been successful in finding a marriage partner.

For more information, please write to:

P.O. Box 488  
Willowdale, Ont.  
M2N 5T2

### Salem is a community project.

Together we must offer professional service to adults, youth, and children.

If you need help, call the clinics: (416) 742-1624

Toronto  
(416) 688-1144  
St. Catharines

Salem needs your support. Please become a member by sending \$10.00 to: Salem Mental Health Assoc. Inc.

c/o Rev. A. Beukema, secr.  
R.R.#8, London, Ont.  
N6A 4C3

## Salem



# job MARKET

**Acton:** 18 year old student willing to do any kind of work in Southern Ontario. Experienced in babysitting, orchard work, and corn pollination. Can start in early June. Please write: Grace Kulperry, R.R. #1, Acton, Ont. L7J 2L7 or phone: (519) 853-2548.

**Alma:** girl, 17, looking for summer job in Ontario. Preferably Kitchener or Guelph area. Have transportation. I'll do almost anything. Phone (519) 638-2270 or write: M. Zoer, R.R.#1, Alma, Ontario N0B 1A0.

**Guelph:** 16 year old high school student looking for summer employment. Please call Rick Ensing 519-824-7854 after 5 p.m. or write to 49 Albert St., Guelph, Ont. N1G 1C7.

**Hagersville:** 17-year-old experienced home-maker is looking for employment. Prefers room and board. Reply to: Miss JoAnne Smit, R.R.#5, Hagersville, Ont., N0A 1H0 or phone (416) 768-5633.

**Hamilton:** fifteen-year-old boy looking for any kind of summer work. Preferably southern Ontario and willing to live-in. Address: 331 Cranbrook Dr., Hamilton, Ontario L9C 4T4; phone 389-4856.

**Hamilton:** sixteen year old girl seeking summer employment. Willing to do any type of work. Will live-in. Marlene Hagen, 331 Cranbrook Drive, Hamilton, Ontario L9C 4T4; phone no. 389-4856.

**Hamilton:** I am a Calvin student looking for any type of work this summer. I can start June 1st. Please write or call: Corry Geerts, 117 Eldersveld Hall, Grand Rapids, Michigan, 49506 U.S.A.; (616) 942-9510 ext. 2341. My home address is: 278 Sanatorium Rd., Hamilton, Ontario L9C 2A1; phone (416) 383-5516.

**Holyrood:** Eighteen year old girl would like a farm, greenhouse or babysitting job. Dairy farm and babysitting experience. Contact: Miss Kathy Duiker, R.R. #1, Holyrood, Ontario. N0G 2B0.

**Kincardine:** Ray Luinstra, age 15, would like any type of work. 157 Inverness St. S., Kincardine, Ont. N0G 2G0. Tel. (519) 396-3138.

**Kincardine:** Wayne Luinstra, age 17, would like any type of work. Last summer worked on a farm. Has part-time job in grocery store during school season. 157 Inverness St. S., Kincardine, Ont. N0G 2G0. Tel. (519) 396-3138.

**Mississauga:** My name is Arnold Koenes, I am 5'10" and weigh 145 lbs. I am 14 years old and I would like to help on a dairy farm or a mixed farm. I am available for the last two weeks of June till the end of August. I have had some past experiences on dairy farming. 4329 Wilcox Rd., Mississauga, Ont. L4Z 1C3; phone: 277-8578.

**Mississauga:** Wendy Koenes, 4329 Wilcox Road, Mississauga, Ont. L4Z 1C3; phone: 277-8578. Age: 15 (16 in April) I am in grade 10. I am looking for a job as a mother's helper. I am able to work from the last two weeks in June to the end of August.

**Smithville:** 17-year-old student is looking for any job available, including farming. Please contact: Jeff deHoog, R.R.1, Smithville, Ont. or phone 643-3701.

**Strathroy:** 17-year-old high school student seeks summer employment. Experience in greenhouse, selling, and babysitting. Willing to do any kind of work. Margaret Vander Laan, 95 Adelaide St., Strathroy, Ont. N7G 2V1; tel. 519-245-1402.

**Strathroy:** 15-year-old high school student seeks summer employment on a farm. Has some previous experience. Pete Vander Laan, 95 Adelaide St., Strathroy, Ont. N7G 2V1; tel. 519-245-1402.

**Utopia:** I am an 18-year-old girl looking for summer employment anywhere in Ontario. I've had experience on a farm and as a mother's helper. Please contact: Jane Borger, R.R.#2, Utopia, Ont. L0M 1T0. (near Barrie); phone (705) 424-9414.

**Vineland Station:** My name is Catherine VanderScheer. I am 18 years old. I live on Claus Road, Vineland Station, Ontario L0R 2E0. I would like a summer job as a mother's helper. I have had a lot of experience in babysitting and doing housekeeping.

## Openings

**Renfrew:** Modern dairy farm requires student for summer months. Applicant can start May 1st. Experience preferred. Apply to: Maynard V.D. Galien, Renfrew, R.R.#2, Ont. K7V 3Z5.

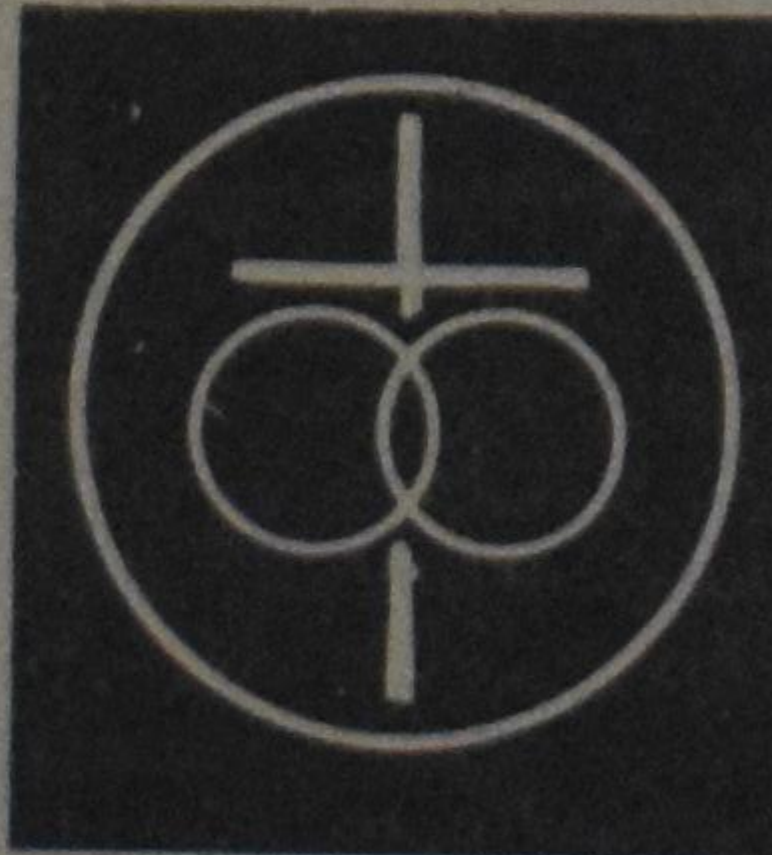
**Smithville:** Experienced single man for modern dairy farm. Steady employment or summer help. Room and board provided. **Needed immediately.** West Lincoln dairy farm, R.R.2, Smithville, Ont. L0R 2A0; phone: 957-3897.

Looking for fund-raising for School or Church? Beautiful tiles made with picture. Ask for sample tile and information  
41-8th Ave., New Westminster, B.C. V3L 1X6.



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(formerly Holland Import Co.)



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- OUR 30TH YEAR -

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## The First Christian Reformed Church

of Hamilton, Ontario  
hopes to celebrate its

## 50th Anniversary

on April 21 and 22, 1979

We cordially invite all former members to join us for these special days of praise and thanksgiving to God. A celebration banquet is planned for Saturday, April 21: Fellowship time 6:30 p.m., Dinner at 7:00 in the Hamilton District Christian High School. Please write, including a cheque or money order, for your tickets at \$7.50 per person, before March 24, 1979 to Anniversary Committee, First Christian Reformed Church, 181 Charlton Ave. W., Hamilton, Ont. L8P 2C9.

## LET'S PLAY CHESS

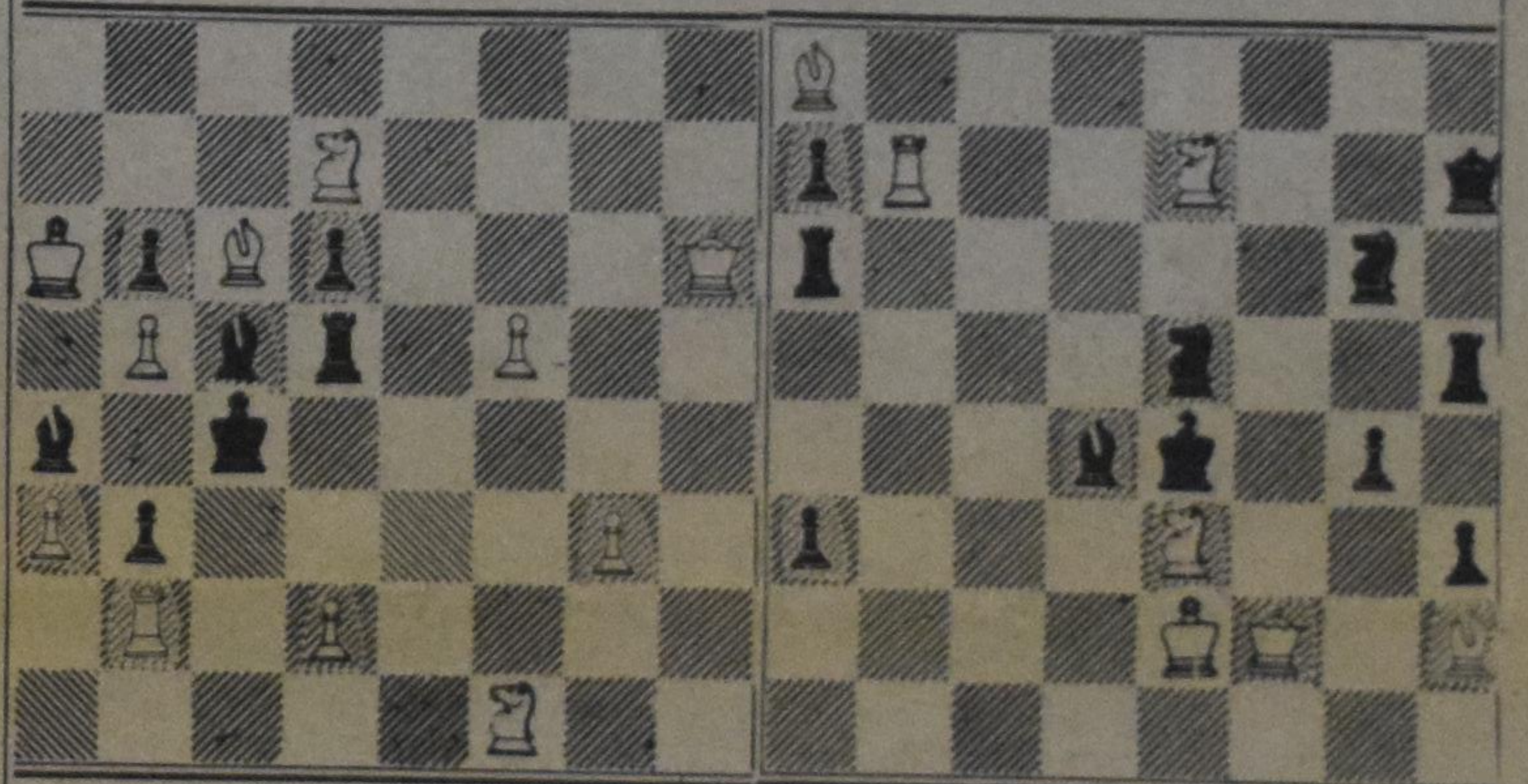
edito: Pete Layer  
SECOND SERIES OF PROBLEMS IN MARCH

#779  
J. Alberda  
Holland, 1972

#780  
J. Gugel  
Russia, 1935

7

11



3-mover 11 3 pts. 2-mover 7 2 pts.

### Notes:

1. The Dutch three-mover, #779, shows the Black King with two flight squares. In such problems, it's usually unwise to take them away with the key! Please indicate the key, threat, if any, and all the variations.
2. The two-mover shows a White battery (Rook and Bishop). The Black Rook and Knight can land on QB3, however, and block White's plans. It's surprising how Mr. Gugel has made this battery to work in so many different ways in his variations. Please give the key, and threat, if any.
3. The deadline for the March problems, #777-778 is April 20 (postmarked) for those living in Ontario and five days later for those who do not.

## Calendar of Events

- Mar. 17 Holland Christian Homes will hold an open house of its Trinity Tower from 1 p.m. to 4 p.m., McLaughlin Road, opposite Sheridan College and the Second Christian Reformed Church, Brampton, Ont. Parking at the CRC with coffee served at the church. Conducted tours only.
- Mar. 24 25th Anniversary, Dutch Ladies Society, Acton, Ont., in the church basement at 7:30 p.m.
- Apr. 21 First CRC, Hamilton, 50th Anniversary dinner in H.D.C.H. at 7:00 p.m.
- Apr. 21 Christian Labour Association of Canada's 27th convention, Silverthorn Collegiate Institute, 291 Mill Rd., Etobicoke (Toronto), Ont., starting at 9:30 a.m., with speakers Dr. Bernard Zylstra and Ed Grootenboer.

### "Blasers Ensemble"

The Netherlands "Blasers Ensemble" will have a tour in the following cities: Mar. 28 — Toronto, townhall, St. Lawrence Center; Mar. 29 — Kingston, Queen's University, Grand Hall; Mar. 30 — London, University of Western Ontario, Alumni Hall.

### The Ambassadors in Concert

March 10, Maranatha Chr. Ref. Church, St. Catharines, at 8:15 p.m. March 31, Cambridge (place to be announced). April 14, with the Salvation Army band and chorus in Hamilton Place, Hamilton, 8:00 p.m.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Mar. 16	Mar. 14	Mar. 12 (noon)	Mar. 9 (noon)
Mar. 23	Mar. 21	Mar. 19 (noon)	Mar. 16 (noon)
Mar. 30	Mar. 28	Mar. 26 (noon)	Mar. 23 (noon)

### A Conference on Worship & Music

A major conference on worship and music will be held at Calvin College July 18-20, 1979: Basic liturgical issues and practical musical concerns are the focus. Ministers may enroll for continuing education credit through Calvin Seminary. A regional co-ordinator will contact each congregation, or write: Conference on Worship & Music c/o Music Department Calvin College Grand Rapids, Michigan 49506

Invest your money wisely in churches and schools. The Extension Fund currently has applications for over \$200,000. **HELP MEET THIS NEED.** The Fund pays 9% interest, compounded semi-annually, with money returned on 30 days notice as needed. Write: Ontario CRC Extension Fund, Inc., 56 Harriet St., Toronto, M4L 2E9. Telephone: (416) 461-1207. A non-profit organization established and controlled by Classis Toronto of the CRC since 1970.



# Books

## A broken community that needs to be healed

**Social Deviance in Canada**, Edited by W.E. Mann; published by The Copp Clark Publishing Company, 1971; 412 pages. Reviewed by Chaplain Rev. J. de Vries, Centre Federal de Formation, St. Vincent de Paul, Quebec.

This is a unique book. It is a Canadian book describing the Canadian social scene. It is also printed and bound in Canada.

Social deviancy — the subject of the twenty-four individual studies of Canadian crime, mental health, and sexual patterns — is defined as behaviour performed outside the rules and sanctions of the law as it exists today. However, the author does suggest that as the poor and/or deviant become more powerful past 'deviancies' may become increasingly ignored or legalised (re. homosexuality, drugs).

Alone, the sensitive and thorough analysis of the 1969 F.L.Q. crisis, merits the acquisition of the book by the reader who wishes to be knowledgeable and informed about today's news. While there are numerous other interesting studies, I thought the chapters and research on "Juvenile Delinquency in Hamilton," "Women in Crime," "Middle-class Racketeering," and the analysis of the penal phenomenon adds icing to the cake. The fact that crime is not confined to the poor or to prisoners is well seen as the authors bring the reader into the respective 'deviant' communities.

Although the studies of the drug and alcoholic communities done before 1971 are dated, the observation that there is much public misconception about these deviant communities is still true today. Little does our society realize how much drugs and alcohol are costing our nation financially, emotionally, and spiritually.

The six studies on sexual patterns will eliminate for the newcomer to Canada any idea that the Victorian sexual ethic still rules our land. The University sexual patterns, the Toronto Gay community, and fast-growing middle-class nudism all give evidence that our society is very much at sea in the area of family and human relations.

Although the facts stated by the authors may no longer be the same, their observations and analysis still provide excellent material for the reader seeking to be meaningfully involved in the Canadian life.

Equipped with studies like these edited by D.R. Mann, the Christian community will find a stimulus for further analysis and effort to implement a Christian response that shall bring to bear on our broken community the claims and values of the radically new community established by our Lord.

## Ireland, repent

**A Flower Grows in Ireland** by Ron Wilson; published by David C. Cook Publishing Co., Weston, Ont.; 136 p.p., paperback; price: \$3.95. Reviewed by Berta Hosmar.

Until I read this book I never really understood much about the conflict in Northern Ireland with its violence and bloodshed. Once I heard a radio announcer say with a mixture of sadness and sarcasm, after he had informed his listeners that yet another bomb in Northern Ireland had killed several citizens: "And remember people, if there would be no Christianity, Ireland would not be at war right now."

But the conflict in Ireland is not really a conflict between Protestants and Catholics, but an age-old conflict between the English and Irish, although it's impossible to write about Northern Ireland without using the term "Protestant" and "Catholic", these two terms today describe two communities which happen to be in conflict and the people who are called Protestant or Catholic often have no strong church allegiance.

"A flower grows in Ireland" is written by journalist Ron Wilson who visited Northern Ireland several times. He tries to show us in this book that there is a story behind the story of riots and violence, the story of Christians struggling with fear and faith, the Catholic and Protestant believers who risk their lives to meet and pray together for their troubled nation.

The author touches briefly on politics but he does not pretend to understand all the reasons for the war, and he quotes a Belfast citizen who once said that "Anyone who isn't confused here really doesn't understand what's going on." But Ron Wilson succeeds in giving us a clear picture of the common Irishman with his hopes and fears.

We read about Rev. Sydney Callaghan who is trying to build a bridge over troubled waters and about prayer meetings where Protestants and Catholics join hands and hearts by the power of the Holy Spirit.

We also learn what the war has done and still does in the lives of the children of Northern Ireland. These children have been educated in religiously segregated schools, they have been conditioned by bombings and shootings, and have heard talk of reprisals while fearing for their own lives. They have also been brainwashed by biased history lessons. As a result, these children have had little chance to rise above the system of hatred and violence. Protestant children have learned the ditty:

Now down on the Falls,  
where the Papishes dwell,  
To hell with their chapels,  
their priests as well,

while Catholic students several blocks away pour gasoline into milk bottles for molotov cocktails while they sing:

Burn, burn, burn the  
soldiers,  
burn, burn, burn the soldiers  
early in the morning.

We learn more about the political leader of the ultra-Protestant position, the Rev. Ian, R.K. Paisley and we see that several of his speeches are violent in nature and have contributed to riots and bloodshed. On the Roman Catholic Church Rev. Paisley writes: "Of course the old whore of Babylon has had a facelift. Of course, she has put on the nice gloves on her bony persecuting hands. Remember the tactics of Rome are unchanged. Today she needs to reconquer our nation by papalising our Royal House of Windsor."

Yet, in spite of all the hatred on both sides, the author tells us

there is hope for Northern Ireland, because the Holy Spirit is working in the hearts of many sincere Christians, both Catholics and Protestants.

Many Christians feel that prayer and repentance and a religious revival are the only answers for their beloved homeland.

The book has sixteen illustrated pages. Once I started reading it, I found it difficult to put down.

## The nature of Biblical prophecy and other opinions

**Biblical Prophecy: Questions and Answers** by Paul Erb; published by Herald Press, 1978; 208 pages; price \$4.95. Reviewed by Rev. John Bolt, Toronto, Ont.

It is not surprising that the subject of Biblical prophecy is very confusing for Christians today. On the one hand the Christian is confronted by "liberal" interpreters who deny Scripture's inspiration and any elements of prediction or foretelling. In this framework Biblical prophecy has no present significance, it is only of historical and antiquarian interest.

On the other hand, the Christian who rejects this view of Scripture and wants to take it seriously as God's word to man also for today is assaulted by "literalists", such as Hal Lindsey and others taught by the Scofield Bible, who see the Bible as a code-book for interpreting present-day events. This method does make prophecy interesting and relevant but at a considerable cost.

This book written by a Mennonite preacher and teacher goes a long way towards charting a safe course through the hazardous shoals of Biblical prophecy. In a very simple style using the format of questions and answers, Erb provides us with a positive, non-speculative, Christ-centered hermeneutic for interpreting Biblical prophecy. Some of the ninety (90) questions Erb deals with are: Is prophecy the foretelling of future events? Is prophecy to be interpreted literally? How is eschatology related to evangelism? What is post-, pre- and a-millennialism?

Erb sees the prophet as God's spokesman not primarily as foreteller but not excluding foretelling either. Jesus Christ is the key and the center of all prophecy since prophecy is intended to illumine the drama of salvation history, the struggle between God and Satan, and testifies to the faithfulness of God and the certainty of his promises. Salvation, redemption and the Kingdom of Christ are both present and future (already/not yet) realities, and the formation of the state of Israel in 1948, in Erb's judgement, is of no prophetic significance.

Erb is clearly not a dispensationalist, describing his own position as transmillennialist, which regards the millennial reign of Christ as a supra-earthly reign. The important point about the second-coming is not when or how, but who and what and why.

**Bible Prophecy: Questions and Answers** represents a broad evangelical position that is much more faithful to historical Christianity than is speculative dispensation-

alism. There are two quotes in the book that have become favourites of mine, one is from Erb himself and the other he has taken from Augustine.

Concerning the bitter quarrels among Christians about doubtful details of Biblical prophecy Erb notes that "Rightly dividing the word of truth, it seems, may wrongly divide God's people".

And from Augustine, concerning the second coming: "He who loves the coming of the Lord is not he who affirms it is far off, nor is it he who says it is near. It is he who, whether it be far or near, awaits it with sincere faith, steadfast hope, and fervent love".

This also accurately reflects Erb's own position. I heartily recommend this clear and readable explanation of important issues concerning Biblical prophecy.

## The difficulty with prison reform

**Society Behind Bars: A sociological scrutiny of the Guelph Reformatory**, by W.E. Mann; published by Social Science Publishers, Toronto, 1967; 164 pages; Reviewed by Rev. John de Vries, Jr., Pierrefonds, Quebec.

This comprehensive analysis of life in the Guelph Reformatory is a welcome alternative to "hard data" prison studies. After an intriguing year as the Reformatory chaplain, Dr. Mann continued his contact with the Guelph Reformatory staff and residents. **Society behind Bars** is the product of months of study of the dynamics and life within the prison walls.

As he describes the prison sub-culture, the author makes an important contribution toward our understanding of the "prisoner". The impenetrable sub-culture, so well described by Mann, is correctly seen as the prisoner's effort to survive and maintain a semblance of self-respect. Because of this defiant and deviant social phenomenon it is possible to realize why "little reform can or does take place in the provincial

Reformatory, and they (the public) have become victims of a "gigantic snow-job!" Mann's pessimistic conclusion pre-dated by nine years a similar conclusion of the 1976 "Parliament Subcommittee on the Penitentiary System in Canada". The author's conclusions are supported by sensitive and thorough observations concerning the prisoner's ego deprivation, the dearth of memorable prison satisfactions, superficial social relationships, and an inmate social status system. To a greater or lesser degree these observations are valid for penal institutions in general.

The author has no illusions about prison reform. In our society, as long as material values are more important than human and spiritual values, prisons will not change very much. The two hundred year history of modern prisons support the author's claim.

What does an aroused Christian community do in response to these glaring observations? Mann paints no complimentary picture for members of our churches. In the Western world it was either the authoritarian Roman Catholic or the moralistic Protestant regions whose penal institutions were the least humane and the most punitive. In areas containing strong secular and religiously mixed populations (California, British Columbia, Denmark), the prisons are less rigid and more humane. The author does not say which is more effective.

The problems of the staff and residents behind prison walls are complex and numerous. This informative and sensitive book will serve well the reader seeking to understand and relate meaningfully to the "society behind bars" in his community.

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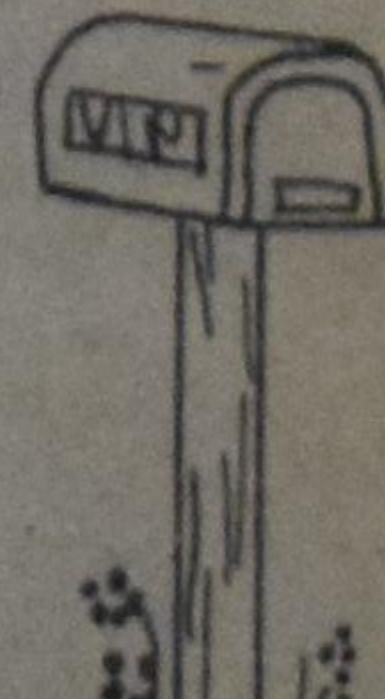
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